

1276. 12  
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A playne and godly  
Exposytion or Declaration  
OF THE  
**Commune Crede**

(Which in the Latin tonge is called

**Symbolum Apostolorum)**

And of the

.x. Commaundementes of goddes law.

Newly made and put forth by the famousse clarke

Mayster **ERASMUS** of Roterdame.

AT THE

Requeste of the moste honorable  
lorde, **Thomas Erle** of Wyltshyre :  
father to the moste gracious and ver-  
tuous **Queene Anne** wyf to our most  
gracyous soueraygne lorde kynge  
**Henry the .viii.**

**Cum priuilegio.**



To the ryght excellent and honorable lorde Thomas Erle of Wylthyre: and of Ormonde, father to the most gracyous and vertuous Quene Anne, wyf to the moste gracyous fouerayne lorde Kynge Henry the .viii.  
Erasmus of Roterdame,  
Greatynge.



Sawe and perceued full wel. moste honorable Erle, that of some persones I shold be accused of lewde boldnesse and presumtyon: yf I wold take vpon me, to make any commentary or worke vpon the Crede named the Symbole of the Apostles, after so many, and so famouse doctoures of the church, amonge whome Cipriane takyng this mater in hande fyrst of any Latyn man hath in suche wyse handeled it: that no man, that euer hathe folowed hym yet untill this day, hath ben able to ouergete hym, or to come any thyng nere vnto hym. Agayn on the other parte, methoughte I shold be accused of improbite, yf I wold not fulfyll and accomplyshe your requeste,

queste, namely desyrynge so holy  
and so vertuose a thyng with a goode  
and godly affectyon, specyally, se-  
yng that you have so well accepted  
and taken in goode worth that my  
former seruyce rather than benefyghte  
done to you, in expoundyng and de-  
claryng the .xxii. psalme. And I do  
knowe also wel enough, that you do  
not requyre of me, to take this lytle  
laboure, for your owne cause: whiche  
do not nede any instructyon or infor-  
macyon of me. But you do desyre  
it for other more ignoraunte and vn-  
lerned persones. And therfore I haue  
so handeled the thyng, that I haue  
shaped and ordred al myne oratyon  
and speche, after suche forme and  
maner as myght be most mete and  
agreyng to the capacityte of those  
that are symple. Neither do I see  
or perceyue ony whitte at all, what  
laude or prayse I shall gete by this  
my laboure: except it be peraduen-  
ture because that I haue spoken cer-  
tayn thynges somwhat after a playn,  
and homely perceyueable facyon,  
how be it as for prayse, I passe not  
vpon it. But wolde god, that the  
yonge Soldyers of the Chrystyan  
cheualry, may take as much frute  
and profyghte hereof: as both your

moste honourable lordeshyppe, of  
your excellent Charyte and good-  
nes, doth desyre : and as I also, ac-  
cordynge to suche lytle power as god  
hath lente me, haue endeouored my  
felfe, and geuen dylygence, that they  
sholde do. In the meane season, our  
lorde is to be prayed vnto, that he  
of his bounte and goodnesse wyll sup-  
ply that, where my power doth wante  
and fayle, and that he, whiche hath  
inspyred into you this deuoute and  
godly affectyon towarde his relygyon  
and fayth, wyll vouchesafe to sende  
prosperous lucke and good ende, not  
in this thyng onely, but also in all  
other thynges, whiche of loue and  
zele towards the honoure of god,  
and furtheraunce of vertu and good  
Christen lyuyng, you shall enter-  
pryse or begynne : well moughte  
your honorable lordeshyppe  
fare : Yeuen at Friburge,  
the yere of our lorde

# The Expofycion of the Commune Creed.

A Dialogue called the Symbole  
or instructyon in the christen fayth  
or belyue, made by Mayster Eras-  
mus of Roterdame. The per-  
sones speakynge, are the  
Mayster, and the Disciple,  
the one is marked by  
M the other by D.

## The fyrste Instruction.

### DISCIPLE.



I Am and haue ben a  
great while very de-  
syrous and fore long-  
yng in my mynde: to  
be ascrybed and re-  
ceiued into the com-  
pany and felowshype of the catho-  
lyke churche, whiche is the howse  
of god, out of the wiche churche no  
man ought to hope the obtraynyng  
of euerlastyng helth and saluatyon.  
And therefore I beseeche you, that of  
your charyte you wyll helpe myn  
infancye: that I may *\* be spedee of \**  
this my desyre and purpose. *Attain* M A S.  
If thou haue ben washed in the holy  
bathe of baptyisme after due forme  
and maner than arte thou by the rea-  
son ther of, euen alredy admytted

A 3 and



## The expofycyon of

and receyued into the howfeholde  
or company of the catholyke church.

Dis. Ye but this thyng was don  
vnrnowyng to me, by my godfa-  
thers and godmother. But now, in  
as much as god of his goodnesse  
hath graunted me to come vnto this  
age, whiche as it may be easily  
corrupted to vyce and vngracyous-  
nes and erreure, so is it (as I sup-  
pose) apte to receyue instructyon to  
vertu and good lyuyng and ryght  
beleffe, I thynke it to be ryghte  
and accordyng, both that I shuld  
fulfyll the promysse, that my fur-  
res haue made † *upon my bede* : and  
also that I my selfe do prouyde and  
see for myne owne helth and saue-  
garde, and do myne owne besynes  
also in myn own persone, and not  
all by other folke, wherefore I be-  
seche and pray you, that you wyll  
euen so deale with me, as yf you  
dyd teache and informe a person  
hauyng no maner of learninge or  
knowlege at all. M A S. Deare sone,  
that lorde, whiche hath inspyred this  
mynde into the: the same, of his  
goodnesse, shall promote and carye  
the forward vnto this, that thou  
dost desire. Dis. Do I not nede  
than to haue an instructer and teach-

er ?

† For me

## the commune Crede.

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er? MAs. If ther wer no nede of an infourmer or teacher: than sholde chryst haue sayde all in vayn these wordes, to his apostles, Go you and teache all natyons. But though thou haddest gotten fix hundreth teachers, to instructe the, yet is it the lorde, that doth truely and effectuosly teache this phylosophye and wyfdom. For so it hath pleased god and hath lyked hym to geue his benefites and gyftes to one man: by another man. Dis. Why hath it lyked hym to do so? MAs. Fyrst, Why it hath  
to thentent, that all pryde and arrogancye might be excluded: whiche, pleased god  
that spyryte the louer of meke and myld myndes: doth hate and abhorre, and secoundarily, that through doying benefytes and good dedes, to geue his  
eche to other charyte and loue myght be purchasед, increaced, and nourished amonge chrysten folke. And one man by  
yet neuer the les neither may the doctour or teacher here chalenge ony whitte prayse to hymselfe, yf he doth his offyce and duety: neyther another .ii.  
the dysciple or learner to hymself yf he doth profyght and go forwarde. All the prayse, euery whitte of it: is due to god, whiche inwardly by his spyryte, bothe doth temper  
cause.

## The expofycyon of

the organe, and instrumente of the teacher: and also doth transforme and chaunge the mynde of the learner. Let vs therefore both together beseche the lorde of his mercy, that by his inspiration, both thou mayeste wisely aske and \* *demaunde*: and I also may frutefully and holsomely make aunswere vnto the. **DIS.** So be it. **MAS.** Go to now than, † *and demaund.* **DIS.** That vnspeakable beaute and fayrnes of the house of god, doth (as I sayd) meruaylously moue and styrre my mynde: and causeth me to be enamoured on it. But I pray you which is the way for for a man to entre into it? **MAS.** Who so euer wyll entre into a howse: goethe to the gate.

**DIS.** Shew me the gate. **MAS.** Saynct Paule sheweth it, that heuenly doctour, He that cometh to god (saythe he) must belyue. And in the .v. chapytre to the Romanes, By whome: we haue waye and entraunce through fayth: into this grace. **Hebr. 11.** Agayn to the Hebrues: he sayth, Without fayth it is vnpossyble to please god. The dore or the gate of fayth, is a very low dore or gate, but after that one is entred ones with in god: that is it, it sheweth to hym the vnspeakable  
maje.

Fayth is the dore, wherby we entre into the howse of god: that is the church,

## the commune Crede.

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majeste of the power, of the wyfdome,  
and of the goodnesse of god. Stoupe  
therfore and bowe downe thyn heade,  
that thou mayst be \* *worthy* to entre, \* *Capable of*  
and go in. **Dis.** What is this, that *entring and*  
you do saye? **MAs.** I mean laye *going in.*  
from the, and set a parte all carnall  
witte or judgemente, and the subtyle  
argumentes of mannes natural reason,  
that thou mayste symply and vn-  
dowtedly beleue. and geue credence,  
vnto what so euer thyng the autho-  
ryte of god hath taught vs to our  
helthe and saluacion, although to  
mannes reason and judgemente, it  
doo seme neuer so muche false, fo-  
lyshe: vnreasonable, and vnpossyble.  
Mannes reasonyng and argumenta-  
tyon: maye dysceyue, the bodylye  
senses or wittes of man maye dys-  
ceyue, onely god, as he can not but  
be god: so can he neyther dysceyue,  
nether be dysceyued.

**Dis.** What is faythe? **MAs.** To  
desyue Faythe somewhat playne and  
famylyarly, to the that arte vnlearned:  
There are two pryncypall powers of *The .ii. pryn-*  
mannes soule: that is to witte: the *cipal powers*  
vnderstondyng, and the wyll. By *of mannes*  
the power of vnderstondyng: we do *soule, vnder-*  
judge what is to be chosyn, and by *stondyng*  
the wyll: we do desyre that thyng, *and wyll,*  
whiche



## The expofycyon of

Thruh the  
offence of  
Adam and  
Eue both  
mannes vn-  
derftond-  
ynge and  
also his wyll  
are vicyated  
and corrupt-  
ed.

\* *Think*

Two reme-  
dies agaynſte  
the afore-  
ſayde euyls,  
faith whiche  
purgeth the  
hert and cha-  
rite whiche  
ſtraighten-  
eth the cro-  
ked wyll and  
appetyte.  
Fayth.

whiche vnderſtondyng or reaſon  
(which are both one) hath ſhewed  
us for to be deſyred. But thoſe .ii.  
partes hath ben corrupted thruh the  
crime and offence of them, which  
were the fyrſt parentes of all man-  
kynde, that is to witte, Adam and  
Eue. The contagyon of this euyll  
hath yſſued from them, into all theyr  
poſteryte and offſprynge. And by the  
reaſon here of it is brought to paſſe,  
that both with our reaſon, as with a  
corrupte iye, we do \* *wene* and iudge  
thynges to be, which are not, or els  
not to be ſuch maner thynges, as they  
are in very dede, and alſo that with  
our corrupted wyll (which thyng  
chaunceth oftentymes to ſycke men)  
we do deſyre noyſome and deadly  
thynges, in the ſtede of profytable  
and holfome thynges. Agaynſt theſe  
.ii. euyls, the goodnes of god hath  
prouyded for vs, two remedies, that  
is to witte, Fayth, whiche purifyeth  
and clenſeth the hert, that is to ſay,  
the mynde and reaſon, as beyng the  
fountayne of the ſoule, and charyte,  
whiche ſtraighteneth and amendeth  
our croked and corrupte wyl. Fayth  
as it were a lyght ſhynynge before vs  
in the darke dryueth away all erreure,  
in thoſe thynges ſpecyally : whiche  
do

do apertayne and belonge to helth  
 and saluacyon. Charyte putteth a-  
 way croked and lewde affectyons and  
 desyres, that we myghte desyre and  
 folowe onely those thynges, whiche  
 god hath prescribed or commaunded.  
 Fayth judgeth, and teacheth what is  
 to be don. Charyte executeth the  
 same in worke, as beyng the myn-  
 ster and servant of faith. But the  
 \* iye of fayth is fyxed and sette fast \* Eye.  
 pryncypally vpon god. Charyte hath  
 as it were two iyes, with the ryghte  
 iye it loketh stedfastly on god and the  
 left iye it boweth or tourneth asyde  
 towarde thy neyghboure, whils it  
 loueth god, as beyng the most hyghe  
 and perfyghte goodnes, aboue all  
 thynges, and loueth the neyghboure,  
 as beyng \* naturall cousel : for goddes \* Nearly re-  
 sake. Faythe therefore, where of we <sup>lated.</sup>  
 doo speake, is a gyft infused and  
 putte into mannes mynde, of god,  
 through whiche man without any  
 dowtesfulnes doth beleue all those  
 thynges to be most true, whiche so  
 euer god hath taughte and promysed  
 to vs, by the bokes of both testa-  
 mentes, the old and the new. This  
 fayth stretcheth it self to thre \* <sup>Sorts of</sup> maner \*  
 tymes, that is, to the tyme that is  
 passed, to the time that is present, and  
 to

Charyte.

Charyte is  
the seruaunt  
of fayth.

Faythe hath  
one iye.

Charite hath  
hath .ii.

\* Eye.

\* Nearly re-  
lated.

What faythe  
is.

\* Sorts of

## The expofycyon of

to the tyme that is to come : that is for to faye, fyrfte it beleueth that the worlde was made by god, and what fo euer thyng the holy diuine fcripture maketh mentyon to haue ben don in olde tyme paffed. Secundarely : that the worlde : and the church is gouerned of the fame god : euen this daye alfo. And lafte of all, that all thofe thynges fhall come to paffe and be fulfilled : what fo euer the fayde fcriptures doth eyther promyfe to good and vertuofe men : or els doth threten to wicked and ungodlye perfones. All thefe thynges, we do thorow the gyfte of fayth, farre more certaynly beleue : than we do thofe thynges,

Fayth is the  
moft fure  
knowledge  
that is in  
this worlde.

The caufes  
mouing vs  
to faft and  
fure cre-

whiche we do gather by argumentacyon and reafonyng or els of which we haue fure perceyuyng and knowleg by all our owtward fences. D I S. But in as muche as the bokes of holy fcripture haue come to vs by men : where of than cometh that ftedfaft and fure perfuafyon or beleffe. There is no man fo wicked : as to thynke or judge, that god may be fufpected of falshed and vntruth, but it may be dowed, whether all thofe bokes haue ben wryten by the infpiration of god. M A S. Verryly this certaynte ryfeth of many caufes : but pryncypally and chefly

the commune Crede.

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chelly of one : fyrste of all : it ryseth of naturall consent, for those thynges : dence to the holy scryp- tures of god.

whiche are taughte in those bokes : are a great part of them, agreable to the naturall judgement of reason, a Naturall. certayne sparke whereof remaineth Consente. yet styll euen in men after the falle.

Secondaryly of the meruaylouse won- Miracles.

dres or myracles, by which both the olde and also the new testamente hath ben geuen and taught. For neyther haue suche wondres ben done euer at any other tyme, or in any other thyng : neyther euer any man eyther durste, or coule haue fayned lyke thynges vnto them : besydes

this of the meruaylouse and wondre- The per- fyghte agre- ments of the fygures and prophe-

full consente and agremente of all the thynges amonge them selffe and of eche with other. Dis. Of whiche thynges? MA s. Of the fygures : cyes of the olde testa- ment both among themselves and also with the new testa- mente.

and the prophecyes : whiche proprely do appertayne and belonge to the olde testamente. Adde hereunto the truthe and euydence in the performynge and fulfyllynge of those thyngs whiche the olde testamente eyther hadde shadowed and signyfied by figures : or els had promysed by the mouthe of the profetes. In the examinatyon of witnesses thou knowest well, that the consent and agre-  
mente



## The expofycyon of

mente of the recordes amonge them-  
felues, is of great wayghte and great-  
ly to be regarded. Compare that  
Chryfte, whiche by many darke  
redles and fygures is fygnifyed and  
fhadowed in the law of Moifes,  
whome fo many Prophetes dyd pro-  
myfe, and that at dyuerfe and fon-  
dry tymes, with him, whome the hy-  
ftory of the Gofpell doth fette forth  
playnly afore our iyes, as it were in  
a fcafold : and thou fhalt fee all thes  
thynges perfyghtly agree together.  
Ouer and befydes this, Prophetes do  
meruayloully confente and agree a-  
monge themfelves one with another,  
where as among the phylofofers of  
the world, there is great ftryfe and  
contraryete of dyuerfe and fondry  
opynyons. Adde alfo to thefe thynges  
afore reherced, the conftante and fted-  
fafte confente and agremente of all  
tymes and of all natyons, and the  
† *fafte confpyration* of them vnto this  
phylofofye \* *hole* with one mynde and  
accorde, for who euer wrote any  
thyng, were he neuer of fo hyghe  
and excellent witte, whiche the  
whole worlde dyd fo receyue, whiche  
the worlde dyd with fo great con-  
ftancye and ftedfastnes retayne and  
cleue unto, that fo many thousands  
of

† *Strict Uni-*  
*on*

\* *Wholly*

of men, of chyl dren, of women, and  
 of virgyns, nether with dyuerse and  
 sondry kyndes of death, nether with  
 tormentes, more fearefull than death,  
 coulde be plucked away from it,  
 whose myndes the lyghte of Fayth  
 had purifyed? And this thyng is  
 by so much the more meruaylouse  
 and wonderfull: for that this philo-  
 sophye, as it were a certayne \**sonne*,\* *Sun*  
 dyd sodeynly shyne and geue lyghte  
 thugh out the whole worlde, and  
 dyd ouercome and gete the vyc tory,  
 nether by the helpe of myghte and  
 power, nether of ryches, nor of ony  
 mannes crafte or polycye, nether fy-  
 nally by ony worldly helpe or ayde,  
 and also for that it hath hetherto a-  
 gaynste the power of kyngs, agaynste  
 worldly wysdome, agaynst heretykes  
 beyng a thow sand maner wayes in-  
 structed and armed to im pyete, and  
 to be short, against all the engynes of  
 the Deuyll, staoode faste and sure, not  
 able to be shaken, accordynge to the  
 promysse of Chryste, And the gates  
 of helle shal not prevayle agaynst it.  
 Dis. I perceyue now, some lyght to  
 shyne euen to myne iyes also though  
 being half blynd. But whiche is that  
 chef and pryncypall thyng? Mas.  
 Veryly

## The expofycyon of

Veryly thou haft touched it allredy  
of thyne one accorde. **Dis.** Howe  
fo? haue I touched it vnwares?  
**Ma s.** For thou fealeft and perceyueft  
(as thou fayeft) fome lyghte to haue  
fchyned in to the iyes of thyn harte.

Fayth is  
caused pryn-  
cypalye by  
the infpyra-  
tion of the  
holy ghoſte.

This is doutles the ſpyryte of  
chryſte: whiche hath now begonne  
to ſhewe his effycacyte and ſtrengthe  
in thy harte: and as I hope and  
truſte: ſhall fyniſche and make per-  
fyghte that whiche it hath begonne.

For this is the earneſt peny or pledge  
of the dyuine ſpyryte: whiche by  
his ſecrete infpyratyon doth ſo con-  
fyrme ſtrengthen: and eſtableſhe  
mannes mynde: that neyther the  
power of the deuyls: neyther aun-  
gells: neyther any creature at all: is  
able to departe it: and plucke it a-  
waye from the fayth and hope:  
whiche are in Chryſte Jeſu. Suche  
an affectyon: can no perſuaſion of  
men gendre in our myndes: whiche  
is a very ſure and vndowred token:  
that all theſe thynges are don and  
wrought from aboue, by god. For no  
manner thyng doth ſette the mynde  
of man at quyetneſſe and reſte: ſaue  
onely this phyloſofye. **Dis.** O hap-  
py are they whome it hathe chaun-  
ced to haue this gyfte. **Ma s.** Let vs  
praye,

praye, and desyre it with sure trust:  
and we shall haue it. **Dis.** ye but  
whan you doo name the bokes of  
both testaments: you do name and  
speake of a greatte (be cause I will  
not saye of an vnmeasurable) \* see, but  
what thyng do you aduyse me to  
learne: that am yet very ignoraunte,  
and more than an infaunte or babe in  
Chryst: **MA s.** The worldly scyences  
inuented by men: haue (as thou  
knowest) theyr rudymentes and pryn-  
cyples. So lykewise this heauenly  
phylosophie also, hath certayne rudy-  
mentes and pryncyples or rules and  
instructyons whiche are fyrst taught  
to him, that is a yonge beginner  
and learner in it. **Dis.** Whence  
shall I fetch these sayde rudymentes?

**Dis.** you may fynde them in the why the  
Symbole or Crede, whiche partly commune  
for the auctoryte of it, and partly Crede is  
for a dyfference from other sym- called the  
boles: is called the Symbole or Crede symbole of  
of the Apostles, and other authores the Apostles  
doo otherwyles calle it the Rule of  
the fayth or beleffe. This is a speche  
breflye comprehendynge in fewe  
words, the summe of those thynges:  
whiche are necessarily to be beleved  
of all men vnto eternal saluacyon.  
This symbole or crede, they in the old  
B tyme,

\* See, 2



## The expofycyon of

tyme, that were baptized whan they were growne in age: dyd recyte openly, euery man with his owne mouth (and ware than called Catecumeni) afore that they were dipped in the \* wholsome water. **D I S.**

\* *Water of Salvation.*

Why the crede is called the rule of fayth.

† *Square.*

**Why is it called the rule of fayth or beleffe?** **M A S.** Because that accordeynge to this styffe and stronge inflexible † squyere or rule of veryte and trouth: all the opynyons of men are dyrected and corrected, and by it also all the erroures swaruyng and going awrye from the trouthe, bothe of hethen paynymes, of Jews, and of hereticks: are straightened and amended, for the trouth of gode is single, and alwayes continueth one, and vnmoueable, whiche fayth, **Math. xxiiii.** ven and erthe shall passe awaye, but my worde shall abyde and not passe

The significations of this greke worde symbolum.

The first signification of this word symbolum.

awaye. **D I S.** But what meaneth this worde Symbole? **M A S.** Symbolum is a Greke worde, whiche cometh of the verbe *Symballo*: whiche signifieth the same that *confero* dothe in the latyne tonge, that is, to brynge together. This worde Symbolum: the Grekes haue vsed many maner wayes, and in diuerse significations. For otherwhiles they doe calle symbolum, the scale or marke: which is im-

emprynted on lettres, and vessels: to  
 thentent that they shold not be open-  
 ed of suche as \* were not mete and con-  
 uenyent. Sometyme agayn, they do *\* ought not to  
 open them.*  
 calle symbolum † a gage (whether † *a forfeiture*  
 it were mony or a ryng, or ony other  
 thyng) that they gave from them, as *The seconde  
 signification.*  
 many as were appointed, and had  
 made promyse to have commune ban-  
 kette or feast together: to the assu-  
 rance, that every one of them shold  
 kepe his appoyntment, and no man  
 withdraw: or absente hym selffe. Be-  
 sydes this also, they do calle symbo-  
 lum, the token, that is geuen betwen  
 the spouse and the spouseffe, of theyr  
 consente eche of them to other: to  
 the ende, that neyther of them maye  
 shrynke from theyr promysse and  
 bargayn. And last of all, they calle *The iii.*  
 symbolum, that token or cognisaunce:  
 whiche was given to the soldyers, as  
 many as foughte under one and the  
 same standerde and bannere, whiche  
 sometyme was a watche worde, some-  
 tyme it was without wordes, and ther-  
 fore of them it is called Symbolon A-  
 phonon, id est, dumbe token, without  
 ony voyce or founde. And this was  
 don to thende that the soldyers whiche  
 were all under one captayne: sholde  
 knowe eche other that yf the enemie

## The expofycyon of

wolde attempte or goo about to worke  
ony gyle or dysceyt: by this marke  
and token, they myght haue percey-  
uyng and knowledge of hym. Dis.  
Thefe thyngs haue you spoken very  
plainly and clearly. But I defyre and  
long to here the conuenyence and a-  
gremente of the names (that is to  
fay) why the Crede is called by this  
name symbolum or how this name

How all the. agreeeth to it. M A S. Thou feest,  
iiii. signifi- that in baptisme, the forehede of hym  
cations of sym- that is regenerate: is merked or fea-  
bolum: do led with the fygure of the crosse.  
agre unto the And saynct Paule calleth the Corin-  
crede. The thianes whiche had professed the  
fealyng of a thianes whiche had professed the  
vessel or of gofpell: his epyftle, not wryten for-  
an epyftel. soth with yoke in parchemente: but

ii. Cor. iii.

Luce .xi.

ii. Cori. iiiii.

\* once.

in theyr hartes, with the spyryte,  
whiche spyryte is called the fynger of  
God. The mynde that is \* ones thus  
sealed and marked to god it is not  
lawfull to breake up, or to open, to  
the deuyll. And the fame Paule speak-  
eth in this wise to the Corinthyans.  
We haue this treasure in earthen ves-  
fels. The mynde therefore of a man,  
through baptyfme: is made the ves-  
sell of the holy ghost which vessell is  
sealed or marked with the fygnete of  
fayth, ye moreover Chriſte hath seal-  
ed it with his † one bloode. And in  
the

Luce. xiiii.

† own.

## the commune Crede.

I I

the gospel. Our lorde compareth the kyngdome of heven, that is to wytte, the grace of the gospel, vnto a feaste royall, unto which, all men of all nations are called. Now who

so ever hath professed Chryste in baptism: \* he hath geven a gage, to come to this noble feaste, so that it is not lawful for hym now to starte backe. Besyde this, we do rede oftentimes, that Chryste is called by the name of a spouse as the church likewise is called by the name of a spouse, as in the mysticall canticle, and in the thyrde chapytour of Johan, ye moreover, the soule of eche man in the professyon of the Fayth: is wedded unto Chryste her spouse, saynct Paule declareth this, wrytyng to the Corinthians, I have marryed you to one husbnde, that you shold shew your selues a chaste virgine, to Chryst. Therefore a token is geven of bothe parties that it can not be lawful for either other at any tyme to go about a dyuorcement. Chryste geveth the earnest or pledge of his spirite. Man beleuinge with his harte to his iustificatyon, and confessinge or knowledgyng with his mouth, to his helth and saluacyon: doth agayn of his part, geue a token

The gage  
belongyng to  
a commune  
feast or ban-  
quette.

\* Forfeits if  
he does not.

The token  
geven be-  
tween the  
spouse and  
the spouse.

ii. Cori. xi.



## The expofycyon of

Ephe. v.

ken or pledge, to Chryfte. Great is the mifterie (as fayncte Paule faith) of this mariage which is made, and knytte with a fafte, and a fure un- lousable bonde, betwen Chryfte and the church. **DIS.** I verely dyd

\* *thinke*

\* wene euer vntyll this time, that one- ly vyrgins profellynge the religious lyfe, had ben wedded to Chryft.

† *doubly mar- ry'd.*

**MAS.** Forsoth they are \* agayn ma- ried: raither than married, and in the ordre of spouses: they are cheffe in preeminence, beyng so muche the more nere to the spouse: by howe muche they are more lyke vnto hym, but in baptisme: the soules euen of

‡ *Coblers*

‡ shomakers, are made the spousef- ses of Chryfte. And it is all one and

It is all one spirit that is geuen to all men, as well to the vileste beggar as to the mightest kynge or prince that is. And in this thyng doutles, oughte those, that are abiectes and outcastes, in the sighte of the worlde, to take a certayne godly pride: for that in such thynges whiche onely doth geue the verie true felicity, and whiche do make men truely excellent, tru- ly rych, truly mighty and truly no- ble: they are egall and matches to kyngs and prynces, be they never so

the same token, that is geuen to all men, as well to the vileste beggar as to the mightest kynge or prince that is. And in this thyng doutles, oughte those, that are abiectes and outcastes, in the sighte of the worlde, to take a certayne godly pride: for that in such thynges whiche onely doth geue the verie true felicity, and whiche do make men truely excellent, tru- ly rych, truly mighty and truly no- ble: they are egall and matches to kyngs and prynces, be they never so

so rych and great of power. **Dis.** you shewe here the meruailouse and wonderfull benignite and goodnesse of god. **Ma s.** Whom can that moſte Luc. xxiii. meke and gentyl Lambe refuse or reject, whiche: whan the theſſe hangyng on the croſſe dyd profeſſe: forthwith dā d bydde hym to the brydall feaſte, and of a ſynne full perſon and blaſphemouſe agaynſte hymſelfe: made hym partetaker with hym of his kingdome. **Dis.** Forſoth all thynges agreeth mervailouſly well hitherto. **Ma s.** Finally and The watche worde or the badge of ſoldiers in warre. laſte of all, they whiche are newe borne agayn by the holy bathe of baptiſme: they do profeſſe the Evangelycall chevalrie or warre, and do become ſeruauntes and ſoldiers under the immortal captayne Jeſu Chryſte, and are bounden with his mylytare \* ſacramentes, and do receyue the gyfte or rewarde of the ſpirite. \* Oaths. So that it is a poynte of extreme unfaithefullnes, and alſo unkyndeneſſe: to forſake this capitayne, and runne from hym to the tyraunte the deuille. Nowe all who do forſake Chriſt thier capitayne. they do forſake hym, not onely whiche do denye Chryſte, and doo runne vnto the turke or to the Jewes.

## The expofycyon of

\* *Profit.* But alfo which with theyr herte and mynde are geuen to the world, and worldly \* commodytes and pleasures. For the rightuofe man alfo falleth euen feuen tymes in a daye. But he ryfeth anone agayn by the quyknes and ftrength of fayth, which, lyke fyere doth alwayes laboure upwarde vnto the hevenly things. **Dis.** Wolde god that fpyryte wolde vouchefaffe to wryte in my herte and to feale fafte that, whiche he hath wryten: with a fure and an inuyolable Symbole or feale. **M A S.** Wold god he wold vouchefaffe to commytte to thy herte and myne that inestymable treasure: and that whiche he hath put and layde vp in our herts: to make fure and defende with his feale or marke. **Dis.** But we muft than offre and geue to hym cleane parchemente and a cleane vefsell. **M A S.** Ye and euen this thinge alfo fhall he hymfelfe graunt unto us, howe be it not without our owne helpe and workynge there vnto. **Dis.** O how happy and blessed a feafte is that, which both in this worlde hath the ioy of a good and clerre confcience: and from hence doth fende us vnto the celeftyal feafte. **M A S.** Ye moveover how happy and how blessed a marriage

riage is that: whiche maketh vs one with god, whome to cleue and stycke faste unto: is moſte high and ſingular felycyte: But cheualry or warre is a name of laboure and trauayle.

**M A S.** No man is crowned ſaue onely he which hath fought lawfully.

But the paynes that are to be taken in this worlde: are tranſytorye, and laſte but a ſhorte while. The crowne

or reward is everlaſtynge, and ſhall

neuer corrupte or fade. Furthermore

that laboure or trauayle that is here,

the ſpyryte doth make dulcete and

ſwete with ſo many ſolacyes and com-

fortes: that all the reſydue may be

ſuffred and endured not onely pacy-

ently, but alſo gladly and cherefully.

This lyfe is a battayle: whether we

wyll or not, we can not choſe, but

we muſte warre eyther on goddes

parte or els on the deuylls. They

that warre on the deuylls parte,

whiche is called the prince of this

world, do ſuffre more harde and

more paynfull thyngs, than do they,

that warre on goddes parte. And

Chryſtes ſoldyers do joye and rejoyce

no leſſe, than they do, which do

ſeche and hunte after ſwete and ple-

ſaunte thynges, bothe by lond and

water: but they joye after another

ii. Timo. ii.

ii. Cori. iii.

i. Petri. v.

Job. vii.

Joan. xii.

The compa-  
ryſon of the  
eſtate of  
Chryſtes  
ſoldyers and  
the deuyles  
werryers.

ma-



## The expofycyon of

maner or facion. Nay rather they onely are truly gladde and joyfull, befyde this the ftypende or wages, whiche thefe .ii. captaynes do paye to theyr foldyers : are excedyngly farre vnlyke, and contrary the one to the other: that is to witte to triumph eternally in heven with theyr capitayne Chryfte: and to be geuen to the everlaftyng fyre of helle with the tyraunte the deuille. **D I S.** It is a maruailoufe thyng than, that the commune forte of men do lede theyr lyfe after fuche maner, as they do. **M A S.** The caufe thereof is, becaufe manye men do pronounce the Symbole or Crede with theyr mouth: and few do beleue with theyr harte, or yf they doo beleue: they beleue but coldely and fayntly. **D I S.** But

i. Corinth. i. I haue a greatte whyle defyred to here the rudymentes and prynciples of the hevenly philosophie. **M A S.** Rudimentes they are in dede, but that whiche is the loweft thyng here: paffeth and furmounteth farre all the hyghefte poyntes of worldly wifdome. But becaufe we do beter and fooner perceyue thofe thynges, which we are gredy and very defyrouse to learne, therefore they that do teache humayne \* disciplines, are wont to com-  
mende

mende the sayde disciplines vnto theyr  
disciples and hearers by dyuerse  
meanes, but principally because of the  
authoure, of the matter : of the  
fourme, and of the ende. **D**is I do

not well perceyue that whiche you  
do saye. **M**as. As for example, the  
science of physike hath for the au-  
thoure of it : Hippocrates, and (yf we  
beleue poetes) Apollo, it treateth and  
is occupied about thynges, which do  
helpe or hurte the helthe of the body.

The authore  
of Physicke.

The matter  
whereof it  
treateth.

**T**his is the mater or material cause of  
it, it stondeth by knowledge of natu-  
rall thynges, and by experymentes.

**T**hynke this to be the fourme. **T**he  
ende of it is the helth of the body as  
farre forth as is graunted to man for to  
haue helth in this worlde. **D**is. Thou  
makest here no mention of \*lucre.

The fourme:  
The finall  
cause or  
ende of it.

\* Gain.

**M**as. That peraduenture is the ende  
wherevnto certain physicians do la-  
boure, but yet the ende of the arte or  
scyence : is the prosperouse helth of the  
body. Lykewyse the Stoyke philoso-  
phie hath for the authoure of it : Zeno,  
it treateth : what is vice and what is  
vertue, it gathereth or concludeth  
with Dialecticall reasons, it promiseth  
tranquillite and quietnes of mynde :  
but in this lyfe onely, and is also false  
or diseytfull, for nothing doth verily

The authour  
of the stoikal  
philosophie.

The mater.  
The forme.  
The ende.

quiet

## The expofycyon of

Nothing  
quiereth the  
mynd of  
man: faue  
onelye the  
grace of  
Chryfte.  
The author  
The matter,  
The fourme,  
and the ende  
of the chry-  
ften philoso-  
phie.

\* be.

† Sciences.

Math. xiii.

quiete and fet at reſte the mynde of  
man: faue onely the grace of Chryſte,  
which they dyd neuer ſo much as ones  
dreame of. But of this philoſophie, of  
whiche thou begynneſt now to be a  
learner: the authore is god, the ma-  
ter: is vertuoſe lyfe, the forme: is the  
inſpyratyon of the eternall god, the  
ende: is the heavenly lyfe, naye rather  
to ſpeake better: all theſe thyngs is  
god hym ſelf. Zeno veryly in many  
thynges both doth dyſceyue and is dy-  
ſceyued. And becauſe he is dyſceyued  
in the ende: it coulde not \* be choſen,  
but that he muſt nedes be dyſceyued  
alſo in the meanes to the ende. But  
here where god is al in al, there can  
be none errour, no clowde, none am-  
byguyte or dowlfulneſs. He is the be-  
gynnyng: he is the progreſſe or mid-  
dle courſe, and he is the ende. Seyng  
than, that we do fynd men, whiche  
do deſyre and go about to learne hu-  
mayne † dyſcyplines, with excedyng  
great laboures, and great coſtes beſto-  
wed a longe tyme: with howe great  
feruoure of mynde is it mete to learne  
this philoſophie, which came from  
god, and whiche by pure and cleane  
lyfe, with mervallouſe ſpede bryngeth  
vnto that bleſſed immortalyte. D i s.  
Forſoth you ſpeake of a very precyous  
Mar.

Margarite or perle, wiche ought (and not unworthyly) to be purchased and bought: though a man sholde make sale of all the goods that ever he hath, to bye it withall. **M A S.** Ye moreouer it is well bought: though a man purchase it with the losse of his lyfe, ye though it dyd coste hym a thousand tymes his lyfe the purchase of it, yet sholde it be bought good chepe, and nothyng accordyng to the valure of it. But I thynke, it doth not nede me to reherce those thinges here, which myght make the beneuolent and well wyllynge, attente and docyle or apte to take instruction, it is a great <sup>\*</sup> spoore to prycke and prouoke a man to profyght and go foreward in any science or crafte: the loue of the teacher. But what thyng is more amyable or louely, than is god: nay rayther, what thyng is any whitte amyable at all: besides hym: And who can be slepy, and not geue quicke attention: to here hym surely and vndowtedly promisyng the eternall joyes: And he is easily and sone made docile and apte to take instruction: who so euer both loueth god aboue all thyngs, and geueth credence to hym alone in all thynges, without any distruste or doutfulnes. **D I S.** My mynde  
is

\* *Spur.*

Benevo-  
lence. Atten-  
tion. Do-  
cilitie.



## The expofycyon of

is kendled and enflammed more and more. **M A S.** But let this communication had hetherto (yf \* thou lift) be the fyrft instruction or leffon, which  
 † *Recollected.* whan thou shalt have well † recorded and laboured ouer again to thy felf, by diligente confideration, defyryng and calling for the helpe of the diuine fpiritte, than retourne agayne to me, and thou shalt be taught the residue. **D I S.** It fhall be don.

## The feconde Instruction.

### DISCIPLE

**I** Have don, as you bad me, and I am more defyrouse, than I was, to here the residue. **M A S.** Thankes be therefore, to the moſte bounteouſe and benigne ſpiritte of Chryſte. Now it reſteth or remaineth, fyrſt of all to recyte the ſymbole or crede vnto the, whiche thou ſhalt  
 \* *be Maſter of* ſo much the ſoner \* beare away, yf thou ſhalt underſtonde it, and ſhalt know both the ſumme or effecte, and alſo the ordre of the thyng. **D I S.** Therefore I long. **M A S.** Herken than and take hede. **D I S.** Thereupon is all my mynde ſet. **M A S.** I beleue on god the father almightie, creatoure of heven and of earth. And on Jeſu Chryſt his onely ſonne, our lorde

Credo in de-  
 um patrem  
 omniporen-  
 tem ceato-  
 rem celi &  
 terre.

lorde which was conceiued by the  
 holy ghost, and borne of the virgine  
 Marie. And suffred vnder Ponce Pi-  
 lat, was crucyfied, dede, and buried.  
 went downe to helle and the thyrde  
 day rose agayne from death to lyfe.  
 Ascended to heuens, and sitteth on  
 the right hand of god the father al-  
 mighty. From thence shall he come,  
 to iudge both the quyck and the dede.  
 I beleue on the holy ghost. I beleue  
 the holy cherche Catholyke: the com-  
 munion of sayncts. The forgiuenes of  
 synnes: the rysyng agayn of the  
 flesche: and the lyfe euerlastyng. A-  
 men. **D I S.** I hear of you a bresse  
 worde. **M A S.** And thou seeeste  
 a mustarde sede. Now thou per-  
 ciuest: I trow that there is but one  
 god: whiche name for all that com-  
 prehendeth thre persones: that is to  
 witte: the father: which onely is of  
 none other, the sone which was be-  
 gotten of the father, afore al tyme.  
 The holy ghoste: which procedeth  
 from them both. **D I S.** I perceyue.  
**M A S.** Let not mannes witte imagine  
 here any transytorie or bodyly thyng.  
 All thynges here are eternall, unspeak-  
 able, and incomprehensible, to the  
 vnderstondyng of whiche, mannes  
 reason is obscure and blynde, and they  
 are

Et in Iesum  
 Christum fi-  
 lium eius v-  
 nicum do-  
 minum no-  
 strum qui  
 conceptus  
 est de spiri-  
 tu sancto,  
 natus ex  
 Maria vir-  
 gine, passus  
 sub Poncio  
 Pilato, cruci-  
 fixus, mortu-  
 us, & sepul-  
 tus descen-  
 dit ad infer-  
 os, tertia die  
 resurrexit  
 a mortuis.  
 Ascendit ad  
 celos, sedet  
 ad dextram  
 dei patris  
 omnipoten-  
 tis. Inde ven-  
 turus est ju-  
 dicare viuos  
 & mortuos.  
 Credo &c.  
 Roma ix.  
 Math. xii.

## The expofycyon of

are perceyuede onelye by fayth.  
*\* The three are.* *\* They are thre diftincte in † propertes,*  
*† Personal* but they are al .iii. of one and the fame  
*Proprieties.* fubftance or nature, or of one effence

There is an  
order in the  
diuine trini-  
te but none  
inequalyte

*\* Godhead.*  
The diuifion  
of the  
Crede.

The father  
and fone are  
knitte to ge-  
ther by the  
holye ghofte

(which fome men do fuppofe to be  
the more apte and mete worde) They  
are of one almyghtines, of one maje-  
fte, of one wifdome, and of one good-  
nes. There is in dede an ordre in this  
trinite, but inequalyte there is utterly  
in it none at all. For none of them is  
posterioire to the other, in tyme.  
Neyther is one of them inferioure to  
another, in dignite. The *\* deite* of  
them all thre: is one, and they .iii.  
are one god. Hereof ryfeth the moft  
general and moft perfyght diftinction  
of the Symbole into partes. The fa-  
ther hath the fyrft place, the fone hath  
the feconde, the holy ghofte hath the  
thyrde whiche is the charyte or loue,  
and a certayne unfpeakable bonde or  
knotte of them bothe. The father ma-  
keth all thynges, the fonne reftoreth  
thynges fallen and decayde, the holy  
ghoft worketh together with them  
both. **D I S.** I underftonde you very  
well. **M A S.** But in the fonne becaufe  
he alone toke vnto hym the nature  
of man his diuine nature beyng in no  
poynte mynyfhed or changed, though  
he be one perfone, yet is there many  
sub-

# the commune Crede.

17

substaunces, that is to witte \* the di-  
 vine substance, which he hath all one  
 and the same with the father and the  
 holy ghoſte, † the ſoule of man, and the  
 body of man, whiche lykewyſe as he  
 was borne very god of god his father:  
 ſo was he borne a very man, of a wo-  
 man his mother. To him doth the  
 church cleue: as the body of man doth  
 cleue to the heed. And lykewyſe as  
 that diuine ſpirite dothe joyne and  
 knyt together the father and the ſonne:  
 euen ſo doth the ſame ſpirite \* glue the  
 church vnto Chryſte, with a ſecrete  
 and faſte bonde, not able to be † low-  
 fed. The myſtycall body therefore of  
 Chryſte, \* occupieth the .iiii. parte of  
 the ſymbole or crede. There are other  
 diuiſyons of the Crede, but this diui-  
 ſyon ſhall ſhew ſome lyght to hym,  
 that is a begynner. Now therefore  
 reherce thou the ſymbole agayne of  
 thy parte. **D I S.** I ſhall with a good  
 wyll. **Credo in Deum patrem om-**  
**nipotentem conditorem celi & terre.**  
 I beleue on god the father almygh-  
 ty maker of heuen and of erth.  
**M A S.** Here thou haſte the fyrſt † por-  
 tion. **D I S.** Et in Jeſum Chriſtum  
 filium eius vnicum dominum no-  
 ſtrum. And on Jeſu Chryſte his  
 onely ſone, our lord. **M A S.** Now  
 C arte

\* (i.)  
 In Chriſt is  
 but one per-  
 ſon and yet  
 thre ſub-  
 ſtaunces.  
 † (ii.)

The church  
 is the miſti-  
 call bodye of  
 Chriſt joyne-  
 ed to hym as  
 to her hede,  
 by the di-  
 uine ſpirite  
 \* Unite.  
 † Broken.  
 \* Is treat-  
 ed of in.

The fyrſte  
 parte of the  
 Crede.  
 † Part.

The ſeconde



## The expofycyon of

arte thou entred into the ii. parte of the fymbole which teacheth the diuine nature of Chrift, whereof I tolde the before. **D I S.** Qui conceptus eft de fpiritu fancto, natus ex Maria virgine. Whiche was conceyued by the holy ghofte, and borne of Marie the virgine. **M A S.** Here thou heareft the very and perfyght nature of man in Chrift, and fhalt by and by here the redemption of mankynde. **D I S.** Paffus fub Poncio Pilato crucifixus mortuus & fepultus eft. Dyd fuffre under Ponce Pilate, was crucified, deade, and buryed. **M A S.** Thou heareft here, befide fo many undoubted tokens declaryng hym to be a very man: the maruaylouse battayle and fyght of Chryft, with the tyraunt the deuyll. **D I S.** Descendit ad inferna. He descended to the helle. **M A S.** Here thou heareft, what that blessed foule of Chryfte dyd: at what tyme his deed body dyd reſte in the ſepulchre. **D I S.** Tertia die reſurrexit a mortuis. The thyrde day he roſe from the deed. **M A S.** Thou hereſte here the victorie of the heed, and the hope of the members. **D I S.** Ascendit ad celos. He aſcended to the heuens. **M A S.** Here thou hereſte the triumphe of the victoriouſe conquerour. **D I S.** Sedet ad dexteram dei

dei patris omnipotentis. He sytteth  
 at the ryght hande of god the father  
 almighty. **M A S.** Here thou hereft **Mat. xxviii.**  
 the everlasting and insuperable mon-  
 archy or kingdom of Christe, to whom  
 is geuen all power and auctorite, both  
 in heven and erth. **D I S.** Inde ven-  
 turum est iudicare viuos & mortuos.  
 From thence shall he come agayn, to  
 judge the quyck and the dede. **M A S.**  
 Here thou hereft his second comyng.  
 For at the former tyme, he came in  
 the humylyte and lownes of the fleshe **Christes two**  
 to be the sauyour of all men. At the **comynges**  
 latter tyme, he shal come in the glory **after two**  
 of the father, to judge both good men, **sondry man-**  
 and wicked men, and to geue to euery **ners.**  
 man a reward according to his deser-  
 uings. **D I S.** Credo in spiritum sanctum, **Math. xvi.**  
 I beleue on the holy ghost. **M A S.** **The iii.**  
 Here thou hast the .iii. parte of the  
 symbole or crede. **D I S.** Sanctam ec- **The iiii.**  
 clesiam catholicam. I beleue the ho-  
 ly church, &c. **M A S.** Here thou haste  
 the .iiii. parte of the Symbole, which  
 describeth the misticall body of Christ,  
 that is the church. Nowe if thou take  
 Christ \* whole there are but thre Per- \* **Altogether.**  
 sons. And the holy church, very well  
 and conveniently is annexed and joyn-  
 ed to the holy ghost. For by the gyfte  
 and benefyghte of this ghoste is holy :

## The expofycyon of

Rom. i.

Ecclefia.

\* *Ineffa-  
ble Band.*

† *Joyneth.*

The com-  
munion of  
faynctes thre  
maner ways  
taken and  
expounded.

what fo euer creature is verly and  
truelye holy, where fore of fayncte  
Paule it is called the spirite of sanctify-  
cation. This is that spirite of the spouse:  
whiche neuer departeth or goeth a-  
way from the bosome of the spouse. And  
because Ecclesia in the Grek, doth  
betoken a congregation: by this spy-  
rite do cleave togyther: what fo euer  
is well and happely joyned or knytte  
together. This is that \* unspeakable  
cyrle, whiche joineth or coupleth  
to gether, the .iii. persones amonge  
themselues, and whiche with them al-  
so † gluethe good aungels and good men,  
all together in one. For the name of  
the church maye comprehend also  
the blessed spirits, all be it that god  
came not to redeme them whiche con-  
tynued stable in that good and blessed  
state, in which they were created.  
But mankynd, because it was fallen  
from the state, in which it was made,  
in the first parentes Adam and Eue:  
it neded to haue a redemer. But  
nowe go forth on with the resydue of  
the Crede. D i s. Sanctorum com-  
munionem. The communion of  
faynctes. M A s. This parcell cer-  
tayne men do so understonde, that it  
do by appofytion expound the nexte  
parcel goyng before, whiche is san-  
ctam

Etam ecclesiam catholicam, The holy catholike churche. For this worde Ecclesia (id est) Churche: is a name of society and fellowshippe, and it is a contynuall and a faste unlowseable joynynge together of all the membres of Christe, among themselues, eche with other. How be it certayne other men do thynke rather, that the .vii. sacramentes of the churche are be tokened by these wordes. And certayne other agayn do thynke, by these wordes to be sygnyfied the commune fellowshippe or parte takynge eche with other of all good workes. **D I S.** Remissionem peccatorum. I beleue remission and forgyuenesse of synnes. **M A S.** Here thou dost here, what is the \* policie and good ordre of this cytie or comunaltie, in this worlde, in which worlde as there is no perfyghte felicitye euen so is there in it neither perfyghte puryte and clenes, neither full saturyte and satisfyeng of mannes mynd. And therefore, it happened oftentymes that they whiche haue greuously fallen in to synne: haue nede of a remedie, and that they whiche are weake and feeble, haue nede of strength and hartenynge. Nowe either of these .ii. thyngs, doth the

\* Polity.



## The expofycyon of

Remiffion of  
fynnes tho-  
row bap-  
tisme and  
penaunce.

grace of god geue fufficientlye, vnto  
us both by other meanes: but pryncy-  
pally and efpecially by the Sacra-  
mentes of the church. And there-  
fore whan thou hearest remiffion and  
forgeuenesse of fynnes: thou hearest  
a double medicine or falue, the one by  
the holy and blessed bath of bap-  
tisme, and the other by the sacra-  
ment of penaunce. **D I S.** Carnis re-  
furectionem. I beleue the rifynge a-  
gayn, of the body. **M A S.** Here is  
opened and fhewed vnto the, the  
ende of our warre, and the confuma-  
tion and perfection of the church,  
and either the eternall felicite: or els  
the eternall calamite and miserie of  
the whole man, that is to witte, both  
in body and foule. **D I S.** Et vitam  
eternam. And everlastyng lyfe.  
**M A S.** Here thou herefte the vncom-  
parable hiere or wage, and rewarde,  
which our capitayne hath prepayr-  
ed and ordayned for his soldy-  
ers: yf they warrynge faythefully  
accordyng to the enfaumple of theyr  
capitayne, under his ftanderde or  
banner, fhall haue behaved them-  
felues manfully, even untill theyr  
death. Thou hafte now all the  
pryncypalle and general partes of  
this \* wholsome tale or commedy,  
thou

\* Representa-  
tion of the Oc-  
conomy of our  
Saluation.

thou hast also all the actes and stenes of that heuenly order and setter forth of this commedie sette in ordre by a wondrefulle and unspeakable dispensation. **D I S.** Are there ony that make a more subtile diuision of the Crede: than this? **M A S.** Ye there are certayne men of later tyme: whiche in stede of .xii. artycles, do make .xiii. Some there are agayne, which make .xiiii. not accordynge to the ordre of the texte. But followynge this consideration, that all the artycles do belonge either to the diuine nature of all the persones: or els to the humayne nature of Christe: or els to the mysticall body of Christe, to euery one of these, they do applye certayne artycles or parcelles, and so are there made .xiiii. articles. But this distinction or diuision helpeth but smally, and is of little wayghte or value to the purpose: that we haue in hand. For after this manner might men ymage also other diuisions, accordynge to the diuersite of mennes wittes, and to the diuerse considerations that may be made of the same thynges. But this is the princypall and heed poynt of all: that he saith here the world to haue ben myghty-

## The expofycyon of

ly created of god, and of the fame god, by his fon, to haue ben wyfely and mercifully redeemed, the begynnyng and decourfe of the church the holy ghoft gouernyng it by his fecret inspirations and breathynges, the confummation and perfection of the church whan the fonne fhall delyuer his kyngdome hole, perfyght and quiete to his father. **D I S.** Certayne men doo affygne and geue to euery one of the Apostles: one artycle of this Crede. **M A S.** If they that fo do faye true, than are they difceyued: whiche had leuer

For what in-  
tente it was  
deuifed, that  
the Apostles  
made ech  
one of them  
one articule  
of the Crede

make .xiiii. artycles. But yet neuer the leffe this was profyghtably deuysed and fownde out: to thentente doubtless that fuche as were vnlettered: mighte at ones with one labour, as it were by the ymages fette in ordre: emprynt and graue fafte in theyr remembraunce, both the names of the Apostles, and also euery one of the articles. For it fhould be very conueniente and accordyng, that all the parlors and clofettes of Chriften men were decked and adorned with fuch manner † tables, as thefe. **D I S.** O good lorde, how copyouse philosophie or wifdome is comprehended in this fo little,

† *Pictures.*

little, and so short a symbole. M A S.  
 But it is very probable and lykely,  
 that amonge them in olde tyme the  
 crede was yet shorter, than this.  
 For it sholde seme, that they made  
 an end of the crede with this clause,  
 Inde venturus est iudicare viuos &  
 mortuos, From thence shall he  
 come to judge the quicke and the  
 deed. This may we gather of the  
 symbole of Athanasius, which, though  
 he doth declare this symbole: yet  
 doth he touche none of these thyngs.  
 Neither doth the symbole, whiche is  
 reherced in the canones, for the sym-  
 bole made in the councell holden at  
 Nice: go ony further than the afore-  
 sayde clause, saue onely, that it ad-  
 deth these words, Et in spiritum  
 sanctum, And in the holy ghoſte.  
 Which same symbole beside this dif-  
 freth in many wordes, both from  
 this symbole, and also from that sym-  
 bole or crede, which is sung \* in the  
 masse, whiche semeth to haue ben  
 made in the synode holden at Con-  
 stantinople. The same also is gathe-  
 red of Tertullian, as of his boke  
 made agaynſte Praxea. Agayn of  
 the boke de virginibus velandis, in  
 the begynnyng. Also in the boke  
 de prescriptionibus hereticorum.

\* At the  
 Communion.



## The expofycyon of

**D**IS. Is ony of those Things than  
superfluose: whiche are added after-  
wards. ? **M**AS. God forbyde. But  
these thynges haue been added and  
put to because of contentiouse and  
grosse persones, that the speeche  
sholde be more expresse and evidente:  
rather than fuller and perfyghter.  
For whan thou hearest these wordes,  
**Qui conceptus est de spiritu sancto,**  
whiche was conceyued by the holy  
ghost: thou hereft the profession and  
knowledgyng of the thirde per-  
sone. Agayn whan thou hereft **pas-  
sus est:** that Christ hath suffered:  
thou vnderstondest also forth with  
the church, for which he dyd suf-  
fre. For our lorde dyd nether suf-  
fre for aungelles, which neded it  
not, neyther for the deuilles: whiche  
were fallne never to be repayred or  
restored agayn, muche lesse than dyd  
**he suffre for beasts.** Thou hereft al-  
so the fountayne of all remission, for  
neither baptisme, neither the sacra-  
ment of penance, hath theyr effi-  
cacie and strength from ony where  
els: than from the precyouse death  
of Christ. Also whan thou hereft,  
**Tertia die resurrexit a mortuis as-  
cendit in celos,** That he rose agayn  
from death, and ascended into heuen,  
thou

thou seeſte the ryſynge agayn of the  
bodies to be ſhewed, which we do  
all loke for with ſure and ſtedfaſte  
hope. For the heade raigynge in  
heuen, will not ſuffre his membres  
to be unperfyghte and lackyng their  
one halffe. He roſe agayn whole and  
perfyghte: and ſo ſhall we alſo ryſe  
agayn whole and perfyghte. Laſt of  
all, whan thou heareſt, Inde ven-  
trus eſt iudicare viuos & mortuos,  
From thence ſhall he come to iudge  
the quyke and the deade: this worde  
iudicare to iudge doth ſignifie and  
ſhewe the dyuerſe rewards of good  
men, and of wicked ſynners, whiche  
after warde was ſayde more planly  
by theſe wordes, Et vitam eternam,  
And the euerlaſtyng lyfe.

**D I S.** Why the  
Why is this Crede called the ſymbol <sup>commune</sup>  
of the Apoſtles? **M A S.** That by this <sup>Crede is</sup>  
tytle it mighte be diſtincte and <sup>called the</sup>  
knowne from the other Symboles, that <sup>ſimbole of</sup>  
is from the Symbol made in the coun-  
cell holden at Nice, from the ſymbol  
made in the counsell holden at Con-  
ſtantinople, from the ſymbol of Atha-  
naſius, and many other ſymbols of ma-  
ny other menes making, and it is very  
probable and likely, that this was the  
fyrſte ſimbole of all, that euer was  
made. And lykewiſe as in the olde  
tyme

## The expofycyon of

tyme among thofe barbaroufe, fymple and truly knowing no fraude or gyle, even in the greateft bargayns of all, either there were no maner obligations or endentures at all, or els they were very fhorthe wrytyngs, and it was fufficiente to make a note in a paper, I do freely geue or bequeth fo many acres of londe, to fuche or fuche a church: euen fo as longe as the puryte and fynceryte of the fayth was quycke and ftronge in the myndes of men: either there was no nede at all of this wrytynge or oblygacyon, or els it was fufficiente for it to be com-

The curiofityte of philofophers: and the peruerfityte of heretikes, gaue the occafion of makynge fo many and fo long Credes.

prehended in very few wordes. The wicked curiolity of philofophers, and the peruerfity of heretikes, was the occafion of fo many wordes and fo many fymboles to be brought in, and euen lykewife as the crafte and fubtyl falfehod of men, hath been the caufe: that in bargayns nowe a dayes there is nede of fo many and fo longe inftrumtes and wrytyngs. But in none of all the churches dyd the feruent loue of holynes and vertue, and the fynceryte of the faythe longer contynue in vigoure and ftrength, neither have fewer heresyfes: nor more flowlye copen in to ony congregation or church: than into the church of Rome: wold god

god that the pleasures of this world  
had no more plentuously flowen vnto it,  
ye moreouer euen this selffe same  
Crede, whiche sayncte Cipriane hath  
expounded and declared is somewhat  
shorter: than this is of owers as we  
do saye it. **DIS.** I beseech you re- Credo in deo  
patre omni-  
potente.  
herce it to me, yf it shall be no payne Et in Jesu  
Christo filio  
or gresse to you. **M A S.** Herken than. eius vnico do-  
mino nostro  
qui natus est  
de spiritu  
sancto, ex  
Maria vir-  
gine. Cru-  
cifixus sub  
Poncio Pila-  
to, & sepul-  
tus est. Ter-  
tia die resur-  
rexit. Ascen-  
dit in celos,  
sedet ad  
dextram pa-  
tris. Inde  
uenturus  
iudicare vi-  
uos & mor-  
tuos. Et in  
spiritu san-  
cto, sanctam  
ecclesiam,  
remissionem  
peccatorum.  
Huius car-  
nis resurre-  
ctionem.  
I beleue in god the father almyghty.  
And in Jesu Christe his onely sonne  
our lorde, whiche was borne by the  
holy ghoste of the virgine Marie:  
was crucyfied vnder Ponce Pilate:  
and buried. He rose agayn the thyrde  
daye: he ascended to the heuens: and  
sytteth on the ryght hande of the fa-  
ther. From thence shall he come to  
judge the quyk and the dede. And  
in the holy ghoste. I beleue the holy  
churche. The remyssyon of synnes.  
And the rysyng agayn of this body.  
**DIS.** I perceyue here many thynges  
to be left out: and somewhat also to  
be added. **M A S.** And sayncte Ci-  
prian doth not dissemble or hyde that,  
for forthwith in the fyrst artycle, he  
doth shewe that specially and cheffy  
in the churches of the east is added,  
I beleue in god the father almygh-  
ty vnuysyble and vnpassyble. A-  
gayn he sayth that addytion he went  
downe



## The expofycyon of

downe into hell: not to be hadde in the Symbole or Crede vfed in the church of Rome, lykewife agayn in that percelle the rifynge agayn of this fefhe: he confeffeth and knowledgethe the pronowne this to be added in the church of Carthago. There doo wante fome thynges, nay rather they do not wante: but are vnderftonden of other thynges, which are expreffed and fette out alredy. Saynt Cipriane femethe not to adde this fentence The creatore and maker of heuen and of erthe. But he gathereth this of the Greke worde

**Pantocrator.** Pantocrator. For this worde dothe not fo muche fygnyfie one that is almyghty: as it dothe fygnyfie one that ruleth all thynges, whiche worde doth not exprefse and fhewe, that the worlde was created and made by god: but it doth telle vs and putte us in knowledge and remembraunce, that it is gouerned of god. Nowe wolde he not govern the worlde, that had ben created and made of another. And for as much as euen the very gentyles or paynymes, by the information and reaching of poetes, doo beleue, that the world was created by god, and feynge that alfo  
the

the boke of Genesis dothe inculcate  
and reherce the same thyng by so  
manye wordes : they judged this  
partycle to be more evident than  
that it neded to be expresse. These  
wordes also were lefte out qui con-  
ceptus est : because in the Gospell  
it is sayde, Natum est for con-  
ceptum est, for thus speaketh the  
aungell to Ioseph, quod enim in  
ea natum est de spiritu sancto est, id  
est, For that which is concey-  
ued in her : is of the holy ghoste. Math. i.  
Therefore this worde natum est,  
whiche is commune bothe to the  
chylde that is conceyued, and to the  
chylde that is brought forth into  
this worlde: semed to the olde fa-  
thers a more propre and a more  
mete and conueniente worde, to sig-  
nifie and betoken, that thyng to  
have been done by the workynge  
of the diuine spirite, in as muche  
as neither in the conceyuyng was  
there any concupyscence of man :  
neither in the deliuerance or birth  
was there any violation of the vir-  
ginall dignyte or integryte and  
clennes. Besydes this, this worde  
conceptus foundeth or signifyeth a  
certayne thyng without facyon  
and vnperfyghte. For by lytle and  
lytle

## The expofycyon of

lytle doth the fedde crudde or grow together in the matryce of the woman : and afterwarde taketh lyfe and foul. Thefe thynges to faye of the conception of our lorde : we are afrayd. Agayn in the article folowyng, he doth not fay he fuffered vnder Ponce Pilate fo as we do faye : but he fayde was crucified : that he myghte not only exprefse the death of hym : but alfo the manner and kynde of his death, neither doth he adde was deed : but onely fayeth was buried. For to that entente are men hanged on the crosse : that they fhold there dye, neither are men buried : except they be vndoubtedly deed. And alfo whan he addeth and rofe agayn : that is to fay : he reuived again : in fo fayenge he doth openly and playnly enough professe, that he was deed. And faynct Auguftin doth not dysagree or varye in this poynt from Ciprian, which repeteth it in this wifelye, Therefore we do beleue vpon hym : whiche was crucyfied : and buried vnder Ponce Pilate. Neither dyd Cipriane faye, He rofe agayn from deed men : but onely, he rofe agayn the thyrde day. For no man reuiueth agayn : but from death.

And

And whan he sayth, That he syt-  
teth on the righte hande of the fa-  
ther: he addeth not of god, neither  
almighty, which two wordes do  
seme to have been added and put to,  
out of the symbole of Athanasius.  
For what dyd it nede to expresse  
these wordes here in this place, se-  
yng that it hath before called the fa-  
ther of Jesu: god almighty? Nei-  
ther doth he rede thus, Credo in  
spiritum sanctum, I beleue on the  
holy ghost: lest he mighte seme to  
begynne a new symbole or crede,  
but hauynge respecte, and reform-  
ynge his speche vnto those thynges  
that wente before, he had \* leuer vn-  
derstande the verbe Credo: whiche  
was also understonded whan he  
spake of the sonne. I beleue in  
god the father, and in his onely sonne  
and in the holy ghoste. For it is all  
one sayth: by whiche we do be-  
leue the .iiii. persones of one essence.  
And anone after in the nexte article,  
he sayth not in sanctam ecclesiam:  
but leueth out the proposition in shew-  
yng the cause with many wordes,  
why that proposition is not to be  
added. Neither doth he adde this  
worde catholicam, no more dothe  
saynt Austine neither adde it in the

\* Rather.

D

sym-



## The expofycyon of

fybole: but he added it in his interpretation, fayenge utique catholicam that is to witte catholique. And what neded it to adde this worde catholique: feyenge that there is no church holy, but onely the catholique church, which church this Epitheton or adiective sanctam holy diffevereth from all the church of heretikes of the Jews: and of the paynymys, and whan he fayth, And in the holy ghofte, and by and by after doth put thefe wordes, the holy church: leuyng out alfo the prepoſition in: it is euidente that Ciprian dyd not rede in sanctam eccleſiam. And to make an ende: that laſt cauſe, and euerlaſtyng lyfe is alſo leſte out. But this was ſufficiently underſtanded of the worde reſurrection or riſyng agayn that wente nexte before, in which is comprehended the ſundry and diuerſe rewardes of good men and wicked men. And alſo of that claufe gone before: to judge the quicke and the deade, as we have ſayde before. And that Ciprian dyd rede the Symbole none other wiſe than I haue recyted, it is euydente and eaſye to perceyue not onely by his interpretation and declaration made vpon the ſame: but alſo by the Epiloge

piloge or recapytulation whiche he putteth to afterwarde in the ende. For there shewynge that onely to the father, sonne, and holy ghoſte is added this prepoſition in, and not any wyſe to the other articles: he reciteth in this wiſe, Sequitur nanque poſt hunc ſermonem. Sanctam eccleſiam. Remiſſionem peccatorum. Huius carnis reſurrectionem. Non dixit in ſanctam eccleſiam. Nec in remiſſionem peccatorum. Nec in carnis reſurrectionem. Whiche is thus much to ſaye in Englyſhe. For it followeth after theſe wordes. The holy church. The remyſſyon of ſynnes. The ryſyng agayn of this fleſhe. It ſeyde not in the holy church. Nor in the remyſſyon of ſynnes. Nor in the ryſyng agayn of the fleſhe. Moreouer beyng abowtwarde to expounde and declare this article, The ryſynge agayn of the fleſhe: he maketh his preface, Sed vltimus iſte ſermo qui reſurrectionem pronunciat, ſummam, totius perfectionis ſuccincta breuitate concludit (whiche is thus muche to ſaye) But theſe laſte wordes and ſpeche, whiche dothe pronounce and ſhewe the reſurrection, doth conclude and comprehend the ſumme

## The expofycyon of

and effecte of al the hole perfection with compendious breffnes, doth he not here openly call this clause the laſte? And theſe .ii. wordes vitam eternam, Everlaſtyng lyfe: ſeme to haue ben added of ſome man either out of the ſymbole of Athanaſius; or els out of that Crede, whiche is ſonge in the maſſe. Neither dothe ſaint Auguſtin rede any other wiſe in his lyttle boke made of the Symbole, ſaue onely, that for de ſpiritu ſancto: he redeth per ſpiritum ſanctum, and whether he dyd adde this clause vitam eternam or no it is not very euydente; but it is very probable and lykely, that he dothe agree with Cipriane, dwtles he toucheth not this perceille he wente downe to helle: neither doth he adde this pronoun huius carnis of this fleſhe. And Cipriane, ſeyng that he hath ſhewed in other poyntes, yf there were any discrepance or variaunce; he wolde alſo no doute of it have geuen knowledge in other thyngs, yf it hadde ben any otherwhiſe in the Romane Symbole, than hymſelfe doth recyte. Dis. Seynge that there is ſo greatte diverſite and variete in ſo fewe wordes: what ſhame is there in them (and ſuche there be certayne) which

which do fastly affirme with asseueration, that this symbole was made and geuen of the Apostles by commune assente, and that also in writynge: For who durste be so bolde to adde vnto or els to take awaye euen but one tytle from the writynge of ony Apostle: whiche so euer he were? **M A s.** A certayn kyng of the Lacedemonianes, when he was asked of a certayne persone, why the officers called Ephori dyd not ryse up and geue reuerence to the kyng: made aunswere and sayde, euen for this cause: because they are Ephori. So lykewyse may I now make the aunswere, they do affirme this after suche maner, euen for this cause: because they are men, yf they have rede ony thyng in theyre workes, whiche haue written of late tyme: that do they holde faste, and cleue vnto with tothe and nayle, but yf a man do alledg or bryng forthe vnto them ony thyng of the olde authoures, whiche they do not rede (such is the scrupulouse fear of them) they do suspecte and mistruste (as it is in the prouerbe) that vnder euery stone doth slepe a scorpion. **D i s.** Is not this than the symbole of the Apostles? **M A s.** Yes verily, for what soo



## The expofycyon of

guer is taughte here in this Crede, the Apostles dyd learne of Christ, and that which they had learned of hym : they haue truely and faythefully taught to vs. A fewe wordes, do not chaunge the vnchangeable veryte. But these thynges now set a parte (yf thow thynke it best) make recourse agayn from the begynnyng to the endyng, and demandaund of euery thyng particularly, in such wyse as the spirite shall put into thy mynde. **D i s.** You haue shewed and taughte vnto me, why the fyrst place or begynnyng is geuen to the father, that is to witte, for that he is the fountayne or spryng of the hole godhede, and all creatures. But why doth it call the father onely god, and the sonne onely lorde, and the ghoſte nothyng els but holy : seynge that the deite of them thre is all one ? **M a s.** This is the couſtome and vsage of the holy scripture, that otherwhiles whan it doth speake of the persones : it dothe sygnifie the father by this name god, as for example, our lorde hymselfe sayth in the Gospell, If you do beleue in god beleue also in me, and saynt Paule sayth, God was in Christe reconcilynge the worlde to himself. Agayn, God hathe not spared his owne

The com-  
mune vsage  
of the scrip-  
ture in speak-  
ynge of the  
persones of  
the godhed.

Johan .xiii.

owne sonne. But of innumerable places in the scripture it is manifest and euidente: that is one and the same godhed of them all thre, whan our lorde sayth in the gospel these wordes, Baptizing them in the name of the father and of the sonne Mat. xxviii. and of the holye ghoste. None of all the .iii. persones is called by this name god: to thentente, that we sholde understond and perceyue them all thre to be one god. For onely god doth thorow sayth and baptisme forgeue synnes. Other whiles also the same scriptures do signifie the sonne, by the name of god, as whan we do saye, that god was made man for the saluation of mankynde, was borne of a virgine, was deade, and rose agayn from death to lyfe. For neither dyd the father neither the holye ghoste, take vpon them the nature of man, or suffre death. **D I s.** Maye it by any sensible argumente or token be declared and shewed, howe the thre persones are sayde to be distincte and sondrye one from another; and yet are one god? **M A s.** There is nothyng amonge creatures: whiche proprelye maye be sayde to be lyke to the nature of god.

## The expofycyon of

Neither are there ony wordes of men with whiche we may proprelye ſpeake of it, neither are there ony images or ſimilitudes of mannes mynde, which may perfyghtly agree vnto the diuine eſſence. And injurie is done to that incomparable maieſte always to be had in honoure: yf it be raſhely and ouer boldlye compared with naturall and worldly thynges. Howe be it yet, I ſhall ſhew the a certayne ſimilitude, but farre vnylike

*\* Sun.*  
The fyrſte ſimilitude of the ſonne and the ſonne beames, and the heate cauſed of the ſonne; and his beames.

to it. Beholde and conſider the ſonne, and the beames that come from it, and than the heate, that cometh forth and is cauſed of theym bothe. As the ſonne is the fountayne, out of whiche cometh bothe lighte, and the heate: ſo is the father the fountayne out of whiche iſſueth the ſonne, whiche is lyghte of lyghte. And as the ſonne and of the beames both together, cometh the heate or warmnes, ſo from the father and the ſonne bothe together, procedeth and cometh forth the holy ghoſte. Now imagine me, that there were a ſonne, whiche neuer hadde begynnyng, neither euer ſhall haue endyng: ſholde there not than of this ſonne come forth eternall beames? and ſholde alſo there not from them bothe procede heate

heate egally eternall with them both?

DIS. Yes dowlles. MAS. This <sup>The .ii. fi-</sup> collation and similitude also pleaseth <sup>militude of</sup> some men, Mynde, Reason and Wyll, <sup>the mynde,</sup> are all .iii. but one and the same soule. <sup>reason and</sup> <sup>wylle.</sup>

The mynde is the fountayne and o-  
rygynall. Reason that cometh of it  
doth iudge, and the Wylle that pro-  
cedeth and issueth from them both:  
doth loue. So lykewise the father is  
the fountayne: the sonne is logos, that  
is to saye, reason. The holy ghost is  
charyte or loue. The thyrde simili-  
tude: and whiche is most alowed of <sup>The .iii. fi-</sup> learned men: is of the mynde, and <sup>militude and</sup> of the worde conceiued in the mynde. <sup>most allow-</sup> <sup>ed.</sup>

Now if there were a mynde, that were  
increated: dowlles the worde of that  
mynd also shold be increated. But  
that we may comprehend the holy  
ghoste also in this similitude, lette vs  
imagine fyrst a mynde, and seconda-  
rily a worde broughte forth and gen-  
dred of it, and in suche wyse frye-  
kinge the ears of other men: that yet  
neuer the lesse it dyd remaine and a-  
byde styll in the herte: than thyrdly  
the breath, with out whiche the  
mynde dothe not vtter or pronounce  
the worde. The father is the minde,  
the sonne: is the worde conceyued  
in the mynde, the holy ghoste: is  
the



## The expofycyon of

the pronounciation and vtteraunce,  
The .iiii. The father alfo after a certayne ma-  
nner may be lykened to the fountayne  
or fprynge, the fonne to the ryuer,  
that cometh forth of the fprynge.  
The holy ghofte to the fertilite and  
plenteousnes of the felde, which the  
fprynge geueth or caueth by or tho-  
row the ryuer. But in thefe exam-  
ples, there are excedyng many things  
dysagreyng and unlyke to the perfonen  
in the godhede. For the beame is  
not the fame thyng that is the fonne;  
admytted that it be a fubftaunce.  
And the heate is but an accyde[n]te:  
and not a fubftaunce, fo far is it a-  
waye from beinge all one with the  
fonne, and with the beames. And  
our worde is an accyde[n]te and a tran-  
fitory thinge, and the breath where-  
with we do vtter and pronounce the  
worde, is an accyde[n]te (for that it is the  
mouyng of the ayere) likewise as the  
fertilite alfo of the felde is no fub-  
ftaunce: neither is it all one and the  
fame thyng with the fountayne and  
the ryuer, wherefore let us laye aparte  
theſe ſymilitudes and lykenefſes. And  
that thyng, whiche mannes reaſon  
can not attayne vnto nor perceiue, let  
ſayth holde and ſtedfaſtly beleue.  
That thyng which holy ſcripture doth  
teache

teache, whiche Christe beinge corporallye in earth dyd teache, which hath been confirmed with so many miracles, whiche the spirite of Christe doth teach by the church: that thyng (I say) is to be accompted and taken for more certayne and vndowred, than is that thyng, whiche hath ben proued by a thousand eident and playne demonstrations, or whiche thou doste perceyue by .vi. C. bodily senses: if thou haddest so many. **D I S.** Is it

not lawfull than to inqyere, and make serche of the diuine thynges? **M A S.**

Yes verily it is lawfull namely to those whiche haue theyr wittes well exercised, but it muste be done with drede, it muste be done sobrelye, it muste be done after that they haue sette a sure foundation or grounde warke of faythe, synally as farre forth, and no farder: than is graunted to man in this mortall lyfe, in whiche we do see god by faythe: But as it were in a glasse, and in a ryddle and obscure maner. For els to speke of the diuine nature, even so as it is in very dede, not the very mynds of aungels are able to comprehend it, so that there is place euen there vnto fayth which doth beleue that thyng, whiche passeth all

To whom  
and howfare  
forthe it is  
lawfull to  
enserche  
of \* godly  
thynges.

\* The Nature of God.

rea-

## The expofycyon of

reason and underftondynge of any creature created. Therefore by good right the fyrft worde of this philofophie is Credo I beleue. **Q**uest. Two syllables? **A**ns. Ye, but who fo euer speaketh these two syllables from his very herre, vnfaynedly: he is

**Who onely doth verely beleue in god.** blessed. For no man doth beleue verely and truely in god: but onely he, whiche doth take for certaine and vndoubted thynges, what so euer thynges are written in the bokes of the holy scripture, hopynge without any doutfulness or dystruste all such thyngs, as the said scriptures do promise. And whiche in this lyfe doth put hymselfe, and his, and all his goodes, vnto the wyll of god: forsakyng and renouncynge his owne wyll in all thynges. Although a thousande deaths were threttened vnto hym, and thoughe all the hole power of the deuylles wolde go about to do hym myschiffe: he is very sure and safte from all daungere, who so euer hath settled hymselfe faste on this rocke, if this sayth do wante or fayle: neither doth baptisme, neither any sacramentes of the churche proufghte any whitte or auayle: neither doth any good workes helpe any whitte to eternall sal-

saluation. For Paule doth pronounce it to be synne: what so euer is without fayth. This faythe coupleth and ioynethe vs to god the father, this same dothe associate vs to Christe our hede, this same fayth, by the spirite of Christe, doth make vs to be chosen and taken into the noubre of the sonnes of god. This same faythe, dothe graffe vs into the eternall company and felowshyppe of Aungells, and of all holy sayntes. This fayth doth shyne before vs, and geue vs lyghte in the darknes of this lyfe: shewyng what is verily to be eschewed, and what to be followed and desyred. This fayth doth arme vs, and make vs bolde without ony feare, and inuincible agaynst all the engynes, and all the ordinaunce of the world and of the deuille. This fayth doth mightely and effectuosly coumfort vs in trybulation and aduersite: with the hope of the heuenly good or felicite, hauyng this saying alwayes in her mouth, if god be on our syde: who can be agaynst us? And that sayenge also: The afflictions and tribulations of this worlde, are not worthy of the glorie to come, which shall be shewed in us. This fayth doth truly quiete and sette at rest the

The commendation  
of Fayth.



## The expofycyon of

the mynde of man. Of this faythe after the mynd of faynte Paule dothe come; and vnto it is to be \*whited or imputed, what fo euer thinge at any tyme hath ben don strongly, ver-  
tuously, and temperately, of fuche as haue ben excellent in holynesse. By this fayth we do lyue well beloued of God: by this faythe we doo dye cherefullye, and with good truste to-  
warde god, by this faythe we are †created vp vnto blessed immortalyte.  
Agayn of the defaulte and wante of fayth springeth superstition, forcerie, idolatry and couetousnes cosen to it; Ambition, Blasphemy, \*heuynes, de-  
speration, pride, fear of death, de-  
syre of vengeance, fynally what so euer vices or synnes doe raygne in the whole worlde. **D I S.** Veri-  
ly I do here many men ostentimes wishinge to themselves prosperouse healthe, longe lyfe, and ryches. But I do here very few men, that do desyere this so excellently a good gyfte of god. **M A S.** No meruaile thereof, for verily there are but fewe: that doo knowe what thinge and after what maner is to be desired and prayed for. For this gyfte of faith: it were mete and conueniente, continually  
and

\* Chalked  
up.

† Advan-  
ced.

What e-  
uyles do  
springe of  
vnbeleffe.

\* Unwil-  
lingness to do  
ones Duty.

the commune Crede.

32

\* *Impertune*  
Luce .xi.

and without cealing to \* knocke at  
the ears of god, that he wolde  
vouchesaffe to geue vs faythe: and  
to encrease his giste in vs euerye  
daye more and more. *Dis.* Yet  
neuer the lesse the commune sorte  
and mosse parte of men do calle  
those that are not very wise: *Cre-*  
*dulos*, that is to saye redye to geue  
credence. And a certayne wise  
man of the Hebrues dothe name  
those persones leues corde: lyghte  
mynded: whiche doo easlye and  
soon geue credence. *Mas.* Firste  
it is no poynte neither of lyghtnes,  
neither of credulite to geue cre-  
dence to those thynges: whiche  
thynges: it hath by so manye ar-  
gumentes and euydente tokens ben  
declared: to come not from men:  
but from god. Paule sayth: that he  
would not give Credence: no not  
euen to an Aungell if he did teache  
ony thing dissonaunt or disagreinge  
from the Gospelle of Christe. But  
rather it is a poynte of arrogance  
and presumptuose folyshenes: to  
dowte of these thynges: whiche  
haue ben taughte and geuen to vs  
withe soo greatte authorite: and  
therefore saynte Paule writeth,  
that the folishe herte of the philo-  
sophers

Galat. i.

## The expofycyon of

Rome i.

sophers was blinded : because the lyghte of fathe was abfente. If ony man being vnlettred, wold bable and ftriue agaynst fuche a philofopher, as was Aristotele or Pythagoras, or if there haue ben ony other conynger than either of them both, whan he did difpute de materia prima, of the principles and caufes of thinges, de infinito, or of the largenes, the mouynge : and the vertue of the heuenly fperes, and wolde dowte of euery thyng, that hymfelfe could not by his one witte attayne vnto, and perceyue : fhold he not be called an arrogante and madde foole ? But how much greater madnes is it, therefore not to geue credence to the diuine philofophie : because mannes vnderftandyng connot attayne to the perceyuyng of manye thynges ? And there is by a thoufand partes more difference between god and man, be he neuer fo greatly learned : than is between the wifefst man that is, and the moft folyfhe fwynherde that is. **D I s.** It is euen very fo indede. **M A s.** Among philofophers, he is accompted a perfon fhameles : if ony man wold rejeft and not receyue the authorite of an excellent and a good

good approved authorite (for the discy-  
 ples of Pythagoras thoughte it e-  
 nough to cause persuation and beleffe  
 of ony thyng to say (ipse dixit) our <sup>Ipsē dixit.</sup>  
 maister Pythagoras sayde it. And  
 dothe he that is a Christen man: draw  
 backe, and be hard to geue credence:  
 whan he heareth these wordes, God  
 hathe sayde this, God hathe done  
 this? Of the kynges writte no man  
 doth dowte, if it be so, that he  
 knowe the kynges seal at it, howe  
 great follyshenes and presumption  
 is it than, to dowte of the diuine  
 thyngs which are so many manner  
 wayes sealed as we have shewde be-  
 fore? D r s. Whiles you do reasone  
 and dispute these thynges I do per-  
 ceue and fele the sede of fayth to en-  
 crease euen in me also. But why  
 dothe this fourme and maner of spea-  
 kyng please them, Credo in deum:  
 which the good and pure Latin men  
 do scasely acknowledge and allowe?  
 M A s. Many philosophers also credi- <sup>Credere de-</sup>  
 derunt deum: that is: dyd beleue :um.  
 that there is god. And deuylls also  
 credunt deo: that is to say geue cre- <sup>Credere deo</sup>  
 dence to god. For they knowe that  
 he can not lye. But onelye good and  
 vertuouse men credunt in deum, or in <sup>Credere in</sup>  
 deo: which haue set theyr hole trust <sup>deum or in</sup>  
 E and deo.



## The expofycyon of

Onely good  
 and vertuofe  
 men credunt  
 in deum: do  
 beleue or  
 trust in god.

and confidence, and theyr hole hope  
 ftedfaftly in god, wherefore faynt  
 Cipriane beyng a man both learned,  
 and alfo holy : doth not thynke, that  
 we fhoulde rede in this wife, Credo  
 in fanctam ecclefiam : But credo fan-  
 ctam ecclefiam. And verily I do ac-  
 knowledge and graunt this fenfe of  
 his: to be a holy and a godly fenfe,  
 for the greateft and the fhore ancre of  
 our confidence and hope, is not to be  
 faftly fet but onelye in god, but in ve-  
 ry deed this figure or maner of speak-  
 ynge, was taken of the propertie of  
 the Hebrew tonge, which oftentimes  
 doth ufe to adde and put to the pre-  
 pofition in: where the latyne tonge  
 dothe not fuffre it. And the Apoftles  
 although they wrote in greke yet for  
 all that do \* otherwhiles exprefse and  
 folowe the propriete of theyr natyue  
 language, as for exauple, in the .iiii.  
 chapitoure of Luke, Si pōteft in de-  
 cem millibus occurrere, whether he be  
 able with .x. thoufand to withftande  
 hym. Nowe yf it were in no wife  
 lawfulle to adde this prepoſition in,  
 ſoo ofte as we do ſpeake of humane  
 thynges: how ſhall we excuſe that,  
 hiche faynte Luke the Euangelyſte  
 riteth in the .xii. chapitoure,

\* Sometimes

Luce .xiiii.

Qui

Qui in me confessus fuerit coram hominibus: & filius hominis confitebitur in illo coram angelis (id est) who so ever shall confesse and knowledge me afore men: the sonne of man also shall acknowledge hym afore the Aungels of god? But yet the preposition dothe seme to adde some strengthe or pithe to the oration or speche. To say Confido in te: I can not telle, whether it be good and pure Latyne. But fiduciam habeo in te (id est) I have trust in the. And in te spes mea fita (id est) my hope is set in the: is well sayde, though Spero in te, those men dare not saye: which do somewhat religiouslye and preciselye obserue the elegauncie of the Latyne speche. Wherefore lette vs now passe ouer the dysputation of the fourme and maner of speakyng, how it may be excused and lette vs embrace the thyng it selfe with our hole harte and mynde, layenge up all our hole hope, neither in Aungells, neither in holy men: but onely in god. **Dis.** Why dothe it not saye, Credo in vnum deum (that is to saye) I beleue in one god? **Mas.** Because he that dothe nowe spake so, dothe more stronglye and effectually exclude the pluralitye

## The expofycyon of

lyte and multitude of goddes. For no man dothe fpeake in this wyfe  
 vidi vnum folem: id eft: I haue  
 fene one \* fonne. Exortus eft vnus  
 fol: id eft: one fonne is ryfen, vidi  
 vnam lunam id eft: I haue fene  
 one moone. For as much as never  
 fo muche as this imagination dothe  
 come into the mynde of ony man:  
 that there is: or can be mo fonnes or  
 mo moones than one. But he that  
 fayth I haue fene one fonne rifynge  
 doth putt the hearers in dowte, as  
 though he dyd thynke, that there  
 were manye fonnes or manye moones,  
 and who fo euer wold vfe that ma-  
 ner of fpeaking: fhoulde be accompr-  
 ed for a foole, and laughed to fcorne.  
 For that thyng that is absolutely  
 and fympliter hygheft: can be  
 but one thyng. **D I S.** Why is it  
 than fayde in this fymbole (whiche  
 as certayne men do † wene, was made  
 in the counsell holden at Nice, but  
 as thou dofte fuppofe, was made in  
 the counsell holden at Constantino-  
 den at Con- ple) that I here fongen in the \* maffe,  
 ftantinople. **Credo in unum deum: id eft: I be-**  
 leue in one God? **M A S** This word  
 vnum was added and put to after-  
 wardes, not fo muche agaynft the  
 hethen Paynymes, which dyd wor-  
 fhype

\* *Sun.*

† *Think.*  
 The crede  
 which is  
 fonge at  
 maffe: was  
 made in the  
 counsell hol-  
 den at Con-  
 ftantinople.

Why this  
 wordevnum  
 was added.

\* *Communion*  
*Service.*

shype many goddes, as agaynst heretykes. Amonge whome : some dyd dreame : that there are duo principia (id est) two principles or cheffe causes the one of good : and the other of euylle. Other some agayn dyd diuide one god into two goddes, the one of them : whome they called rightuofe god : they dyd affirme to be the authoure of the olde testamente, and the other of them they sayde to be the authoure of the new testamente ; whom they dyd professe to be a good god, but not rightuofe : where as in very dede : there is but onelye one god, the maker of all good creatures. For of euill things : god is not the authoure. For he *Genesis .i.* confidred all thynges, whiche he had made and created and they were very good. The same god is ryghtuofe and good. The same is the authour of the olde law : and also the authour of the new testamente. And the same is the vnmutable gouernour of all tymes. But whan I doo saye, that god is not the authoure of euylles : I mean of synnes, and not of Afflictions or tribulations. For the affliction or tribulation whiche god *Afflictionis good for. iii. skylles.* doth sende to men : is good, either *Purposes* because it is rightuofe, as whan it



## The expofycyon of

is layde upon vs for our synnes : or els because it is a medicine to make vs repente and waxe wife : or els because it is the mater and occafion of greater glorie, which kynde of euylles for all that fhould neuer haue ben amonge men : yf there had neuer ben synne, and synne came of the deuyll and of the corrupted concupifcense of man. **DIS.** Why doth it adde patrem father? **MAS.** For a diftinction of him from the other perfones, for it foloweth anone after, Et in Jefum Chriftum filium eius vnicum, And in Jefu Chriftie his onely fone, he alone is called father : because he alone begate the fonne. How be it yf this worde God be fo taken, that it do declare the \* hole trinite, and do comprehend all the .iii. perfones together, than is god well called a father, because he is the begynnyng and original caufe of all thynges created. And yf thou underftonde this word father in a generall fence, for that, of which ony thyng taketh originall begynnyng, than is the fyrft perfone father fimpliciter of all thynges, he hath not begotten the holy ghoft but no more hath he begotten neither man, nor aungell of his own fubftaunce. But because after a peculiar manner he is fayde to be  
be

\* Whole.

be the father of those, that do dred  
 or fear hym: after the same maner  
 he is sayde to be the god of them in  
 the xxxii Psalme, Blessed is the nati-  
 on or people: whiche haue the lorde  
 to theyr god. And likewyse in the  
 cxliii. ps. But that god hath begotten  
 a sonne of his oune substaunce this is  
 properly belongyng to the fyrst per-  
 sone, he created the worlde: but not <sup>Jacobi. i.</sup>  
 he alone, he begetteth good men tho-  
 row the worde of lyfe, but he doth  
 it by the sone: and by the holy ghost.  
 But the onlye sonne: none saue the  
 father alone hath begotten. D I S.  
 What? lykewise as one man beget-  
 teth another man? M A S. Ye lyke-  
 wise forsoth in these poyntes that he  
 begatte a sonne, and that he begatte  
 god of god. But as I have sayde be-  
 fore in euery collation or comparison  
 and similitude, whiche is translated  
 from creatures vnto god: there are  
 many thynges disagreyng and fare  
 vnlyke. For neither the father doth  
 transfuse or geue from hym ony parte  
 of his substaunce into the sonne: but  
 he hath communicated the same hole  
 substaunce to his sonne: neither do he  
 that begetteth: and he that is begot-  
 ten make two goddes: (so as the fa-  
 ther beyng a man and the sonne be-

## The expofycyon of

ying a man do make .ii. men.) Nei-  
ther is the perfonne that begetteth :  
in tyme only white afore the perfonne,  
that is begotten : but the eternite of  
them both is all one. I paffe ouer to  
reherfe other thynges, wiche are in-  
numerable. **D I S.** Whan one man  
adopteth, or of favoure taketh ano-  
ther man vnto his fonne : he dothe  
not verely begette hym. But whan  
he hath a fonne by his wife : than he  
is fayd to have verelye begotten a  
fonne, because he hath done it accord-  
yng to nature : yf it be fo than, as you  
do faye, that the father dothe be-  
gette the fonne, fo many maner wayes  
vnlike to the facion that a man beget-  
teth a fonne : how can he be fayde ve-  
ryly to begette hym? **M A S.** Yes veri-  
ly, he doth by fo much the more true-  
ly begette : in that he doth begette in  
vnlike maner vnto man : that is to  
fay, he doth fo muche the more per-  
fightly begette. For the generation of  
man compared vnto that vnspeakable  
generation, it is but only a certayne  
shadowe of generation. For if it be  
called amonge vs true generation, be-  
cause it is according to that nature  
of man : much more rightfully that  
is called true generation, which is ac-  
cording to the nature of god. Excepte  
per-

peradventure thou wylte saye, that god hath not veryly and truly made the world, becauſe he hath made it farre otherwiſe than a man doth make a citie or a houſe. Neither is god therefore not ſayd to be verely lyghte, lyfe, wiſdom, power, mynde, becauſe theſe words are otherwiſe ſayde of them, than of god. Dis. Is it lawfull to call god a \* ſubſtance? Mas. If by \* *Subſtance*  
a ſubſtaunce thou doſte ſygnifie and *is Hypoſtaſis*  
betoken a perſone † whiche hath being: *or Subſtantia*  
it is not wickedlye ſayde, yf thou do † *Subſiſting.*  
profefſe one eſſence to be in thre \* ſub- \* *Hypoſtaſes.*  
ſtaunces. How be it yet it is better to refrayne from theſe wordes, which certayne holye men have vſed in the olde tyme: at the leaſte wiſe becauſe of the ſtraungenes of them. Yf by \* ſubſtaunce, thou do underſtand that in \* *Subſtantia,*  
whiche accidentes are inherent: than is it erreure to geue this name to god, which is moſt ſymple: neither being made of matere and forme: neither mengled with accidentes: but what ſo euer is in hym, is one and a ſingle ſubſtaunce. And yf ony ſuche maner wordes be geuen to god in the holy ſcripture, as for example, yf we do rede, that god is angry, that god is pacified, that god doth repente, that god doth forgete, that god  
dothe



## The expofycyon of

† *Substantia.*

why god is  
onely called  
almighty in  
the Crede.

doth remembre: know thow that in all fuche places, the scripture dothe attempre and shape her language according to our wittes and capacite, even lykewife as a louyng mother doth lyfpe and fpeak vnperfyghtly, whan ſhe ſpeaketh to her yong babe. But yf thou calle † a ſubſtaunce, a thyng ſubſtauncially beyng of it ſelfe: than is there nothyng, wherunto this worde ſubſtaunce doth better agre: than vnto god. For by hym it hath beyng, what ſo euer hath veryly beyng, now than he hymſelfe muſte nedes haue moſte perfightlye beyng: which geuethe to all thynges theyr beyng. **D i s.** Theſe thynges, me ſemeth, haue ben holylye and playnly diſputed of you. But ſeyng that there are many other wordes, which be agreyng, and ben attributed vnto god, as wiſdome, goodnes, eternite, vnchaungeablenes, trouth, juſtice, mercie and many other ſuch, innumerable: why is god here expreſſely called omnipotent, and nothing els? **M A S.** Forſoth thou doſt aſke and demaund ful wiſely, for who ſo euer doth truly profeſſe god, in ſo doyng, he doth alſo profeſſe all thyngs which are agreyng and belongyng to the nature of god. But for as muche as in this Symbole the  
thynges

thynges are taught to begynners, whiche are to be beleued rather than to be discuffed: and because there are very many thyngs not only in the creation of the world, but also in the redemption and the consummation of the same, which do seme vnpossible to mans reasone and judgement, therefore to exclude all suche maner reasonyng is added here this worde almighty. Whan Aristotel doth reason, and proue by insoluble arguments, that this worlde hath ben eternally without ony begynnyng, because that of nothyng nought can be made: we do aunswere: that he is almighty which created the world of nought. Philosophers do saye, that ther can be no retournyng or recourse from the pryuation to the habite, and therfor that neither Christe was borne of a virgine: neither hath risen from death to lyfe, but we do make aunswere unto them, that god is almighty, which worketh these thynges. The Jewes do denye, that a man can be born of a woman without manes helpe, but we do make aunswer, that it is god which wylled this to be done, which was borne, which dyd prepare the wombe of the uirgine. Therfor to confirm the fayth and beleffe of weak persones no word dothe

## The expofycyon of

Pfal.  
.cxxxiiii.

dothe make or helpe more than doth this word almighty. But we ought to faye with the faythful maker of the Pfalms, The lorde hathe made all thynges, what fo euer it hath liked hym, in heuen and in earthe: in the fee, and in all depe waters. **D I S.** Creatorem celi & terre (id est) the creatoure of heuen and earthe. Why is the father onely called the creatoure of the worlde? **M A S.** Forsoth the creation of the world is commune to all the thre perfonen. For the father hath made all creatures by the sonne, the holy ghoſte workynge together with them bothe. But yet in ſuche wiſe: that thou mayeſt not imagine here neither ony instrumente neither yet ony mynyſter. But it was conveniente and accordynge, that the begynnyng of the euangelycall profeſſion ſhoulde be conſonaunte and agreeable with the begynnyng of the olde teſtamente, that we might at the leaſte euen hereby perceyue and vnderſtonde, that the authoure of both lawes is all one. Thus begynneth the booke of Genesis, In the begynnyng God dyd create both heuen and erthe. Now the Jewes (I ſpeke of the commune ſorte and the moſte parte of them) knewe nothyng at all  
of

Genesis i.

of the sonne, and of the holy ghoſte,  
 they knew only the father, not \* be- \* *As.*  
 cauſe he hath begotten the ſonne be-  
 yng alſo god but † becauſe he was the † *As.*  
 maker and the governoure of man-  
 kynde, and the fountayne and origi-  
 nal cauſe of all creatures. For this  
 worde Father is a word betokeynge *Father.*  
 begynnyng, and it is euydent and  
 vndowted, that the moſte perſighte  
 nature and maner of a begynnyng or  
 original cauſe is in the father. For as  
 muſche as he alone (as ſaynt Cipriane  
 ſaythe) is without ony authoure or fa-  
 ther: whiche onely is the authoure of  
 al thynges without exception. *Dis.*  
 Why doth ſome other call him Crea-  
 rem, and ſome agayn call hym Facto-  
 rem: whom he doth here call Condi-  
 torem? *Ma s.* The Grekes haue but  
 onely one worde Poutin whiche is  
 commune to ſignifie authorem, creato-  
 rem, & factorem (id eſt) an author,  
 a creatoure, and a maker, after what  
 ſo euer maner it be that he dothe  
 make, how be it the Latyne tongue  
 doth reſuſe this worde Factor. Cer-  
 tayne men, for cauſe of a diſtinction  
 and difference to be had: haue  
 taughte: that he doth create: which  
 doth brynge forth and make ſome-  
 what of nothyng, which belongeth  
 onely



## The expofycyon of

onely to god, and that he doth make whiche frameth or shapeth ony thing of fome matere or ftuffe, as for example, nature gendreth and bringeth forth the tre of the fede, and the golde-smith dothe make a pece or a goblet, of fyluer. It cometh therefore into difputation, whether god had created heuen and earth, for as muche as there femeth to haue ben Chaos afore he made the world (that is to fay a matter or ftuffe without ony shape or fafhion) he did not therfore creat the world of nought, howe be it yet it may be well fayde, that he made it of noughte: feyng that he made the fame thyng, whereof al things haue ben made to thentent therfore, that all fuche fubtile argumentations fhould be excluded: certayne men had leuer vfe this word conditorem. **Dis.** Why dyd he raither calle hym conditorem celi & terre (id eft) the maker of heuen and of earth, than conditorem vniuerfe creature (id eft) the maker of all creatures? **MAs.** Because (as I fayde ryghte now he had leuer \*countrefayte and folowe the wordes of the begynnyng of the boke Genesis. Heuen comprehendeth and containeth all thynges. About the earthe all the other elements do moue rounde.

These

\* *Imitate.*

## the commune Crede.

40

These two partes of the world are most set forth vnto our senses. And the scripture (as I tolde you righte now) doth ostentymes attempre and shape her speche: accordynge to mannes wittes and capacite. He that hath made heuen and earth: hathe dowlles made all thynges whiche are contayned in them. **D I S.** But the symbole called *Symbolum Nicenum*, or *symbolum Constantinopolitanum*: doth adde these wordes *visibilium omnium & inuisibilium* (that is to saye) the maker of all thynges both visible and vnuysyble. **M A S.** That same Crede sayth the same thyng, that doth this crede, but it speaketh more playnly and evydently: lest any man shold thynke, that Angelles, or the soules of men were not created of god. That thyng which is sayde here couertly: saynt Paule the Apostle doth expressely pronounce in the fyrste Chapitour to the Collossianes, For by hym all thynges were made, in heven and in earthe: both visible thynges and vnuisible thynges, whether they be thrones for dominations, or principates, or potestates, all thinges haue ben made by hym and in hym. What so euer thing had never beginnyng  
is

i. Collos.

## The expofycyon of

is god, but the Aungelles are the minifters of god, whome they do continually without ceafing, reuerently with drede, glorifie and worfhye: as there maker and lorde. And what fo euer thyng hath had begynnyng: it hath had his originall begynnyng of god onely, whiche alone neither hath had begynnyng, neither euer fhall have endyng, neither is contayned in place: neither is moued in tyme. **Dis.** What remaineth now: but that we may go vnto the fecound article. **MAs.** I thynke it better to tarye fomewhat alfo abowt this article. **Dis.** I am redy to do: as fhall please you. **MAs.** The firft \* degre than vnto † helthe: is Credere deum efle (id eft) to beleue, that there is god. The fecond is Credere deo, that is, to geue credence vnto goddes wordes. The thyrde is, to cafte all our thoughte and minde vpon hym with full confidence and trufte. He that doth not beleue, that god is: he profeffeth nothyng to be at all, in as muche as all thynges that are: are of god. He that beleueth god, which is Credere deo: he doth profefle hym to be true in all thynges. He that putteth al his truft in god, profeffethe that all thynges are governed

\* *Step.*

† *Saluation.*

ned of hym, and that there is nothyng  
 neyther better nor wyser than he.  
 Who so euer douteth of these latter  
 thynges: he dothe nat truly beleue  
 that fyrste thyng, that is to *\* wete \* Say*  
 that god is. For no man dothe truly be-  
 leue that god is: whiche dothe fayne  
 or ymagine hym to be otherwyse  
 than he is, ye moreouer they do the  
 more shamefully erre of bothe, whiche  
 whan they do professe that there is  
 god, yet for all that do denye that  
 he is almighty, or alknowyng or els  
 do deny that the world was made by  
 hym, and yf it were made of hym:  
 yet do deny, that it is gouerned of  
 hym. Euen lykewyse as thou thy  
 selfe (if I be nat begyled) wolde be  
 lesse discontented with him, which  
 sholde suppose † *or wene*, that thou † *Think*  
 arte nat borne: than with hym,  
 whiche dyd beleue, that thou haste  
 no senses or mannes reason, and suche  
 other thynges, without whiche a man  
 leseth the name of a man. **Dis.** For  
 sothe it is euen very so: as you do  
 saye. **Mas.** He that nameth a  
 kynge: dothe in this one worde com-  
 prehende manye excellent thynges,  
 he that nameth god: in thys one  
 worde dothe comprehende an infinite  
 sum of all good thynges. Many men  
 F saye



## The expofycyon of

faye with theyr mouthe, Credo in deum, I beleue in god, but he whiche with a chriften mynde dothe faye, I beleue in god: fyrfte he dothe \* *hate* and *defie* certayne paganes, whiche do nat beleue, that there is any god at al. And he dothe no leffe † *hate* them, which do number and reckon vp vnto vs manye and manyfolde goddes: where as in fo fayenge, they do graunte that there is no god at al. For if there be many goddes: than is there fomewhat, where in one of them dothe differ from another. Now if that be any good thyng: he is no god, that lacketh or wanteth any thyng that good is. And if it be an euill thing: than can be nat be god, that hath any euill in hym. Lykewyfe he dothe \* *hate* them, whiche do thynke nothyng to be at all, faue only fuche thynges, wherof they haue perceiuyng by theyr bodyly fenfes. To whome the Anthropomorphites are nat muche unlyke, whiche, becaufe they do rede in the fcriptures, of the eyes, the face, the mouthe, the handes, the harte, the arme, the wombe, and the breste of god: they \* *dyd wene*, that god is a bodily thyng made of manes fhape and manes membres, whan in very dede

\* *Anathematize*

† *Anathematize*

It is all one thyng in effecte, to faye that ther are many goddes and to faye, that there is no god at all.

\* *Anathematize*

Anthropomorphite.

\* *Thought*

dede nothyng is forther frome all  
 sensible matter, than god is, and Jo-  
 han also dothe wryte, That god is a <sup>Johannis</sup>  
 spirite. Moreouer he doth \* *abhorre* <sup>.iiii.</sup>  
 the Epicureis which do so graunte <sup>\* Anathema</sup>  
 one god, or mo than one to be: that <sup>size</sup>  
 yet they do deny hym or them to <sup>The opini-</sup>  
 care any whitte what is done in the <sup>on of the</sup>  
 worlde. These that be of this opi-  
 nion, do make god eyther impotente,  
 or els folishe, in that they do reckon  
 hym eyther nat able to gouerne that,  
 whiche he hathe created, or els so  
 euel wyll, that he wyll nat do it, or  
 els so folyshe and \* *dronken*: that he <sup>\* Sottish</sup>  
 dothe nat † *retche therfore*. These † <sup>Trouble</sup>  
 thynges, if they were sayde agaynste <sup>himself about</sup>  
 any mortall prynce: \* *they were* <sup>it</sup>  
 wordes full of blasphemy. How <sup>\* Would be</sup>  
 moche more than, if they be spoken  
 agaynst god? But our lorde in the  
 gospels fayeth playnly, That there  
 dothe nat so muche as a little spa- <sup>Math. x.</sup>  
 rowe fall vpon the ground, without  
 the wyll of the father. And also,  
 that all the \* *heares* of his disciples \* <sup>Hairs</sup>  
 hedes are noumbred, so that nat so  
 moche as one lytle heare dothe pe-  
 rysh, excepte it be by his wyll. And  
 sayncte Peter agreeably vnto these <sup>1 Petri. v.</sup>  
 wordes of his mayster fayeth, Cast-  
 ynge all your care and thought vpon  
 F 2 hym :

## The expofycyon of

hym : for he hathe care and mynd of  
you. The fame doth alfo deteftate

The erreure the blasphemy of the [*modern*] Jeues,  
of the Jewes. whiche do professe one god : but they  
do deny the sonne and the holy ghoſte,

The ſub- whan in very dede the ſubſtaunce or  
ſtance of the eſſence of god is ſo one : that it is e-  
godhed, is al uen the ſame and (to ſpeake after the  
one and the maner of logicians) eadem numero  
ſame in all the ſame in noumbre. Bothe in the  
the .iii. per- ſonnes.  
ſonnes.

Math. xvii.  
et Luce. iii.

ſonne, whiche was begotten of the fa-  
ther, and alſo in the holy ghoſte, pro-  
cedynge from them bothe. The fa-  
ther cryeth from the cloudes, This is  
my wel beloued ſonne. And the [*mo-  
dern*] Jewe crieth agaynſt it that he  
hathe no ſonne. The ſame father cri-  
eth by the mouthe of his prophet  
Johel, I ſhall poure out my ſpirite vp-  
on all fleſhe. And the [*modern*] Jewe

Johelis .ii.

\* *A ſingle  
perſon*

Noerus.  
Sabellius.

The patriſ-  
paſſianes.

\* *Distinguish*

† *Terms*

crieth there agaynſte, god hathe no  
holy ghoſte, but is \* *ſolitary*. Agre-  
yng vnto this madnes was folyſhe and  
ignorant Noerus, and the wicked he-  
retike Sabellius, of whome ſprong the  
hereſy and ſecte of them, which were  
called Patriſpaſſiam : whiche dyd \* *de-  
uide* the ſubſtaunce of god nat into  
thre perſonnes, but into thre † *voyses* or  
names. The father (ſayne they)  
created the world, the ſame [*perſon*]  
in the name of the ſonne : toke vp-  
on

on hym the nature of man, and suffered passion. The same [*Person*] agayn, onely his name changed, and now called the holy ghoste: cam down vpon the disciples. Here wittyngly and gladly, I passe ouer the dremes more than blasphemouse: of Basilides and Marcio. The Origenistes also doo come verye nere vnto the impiete and wicked erroure of the [*modern*] Jewes, which do make the sonne of god a creature, and the holy ghoste a minister of that creature. Cosen to these, also is Arrius, whiche graunted that the father hath a sonne, but onely of wyll and lykenes: and not of nature. Howe be it he wyll also this similitude to be vnperfighte, after suche facion, as the shadow is lyke to the bodye: because he dothe thynke, that between the creatoure and the creature ther can not be but a slendre and an obscure similitude. But Eunomius dothe farre excede the heresy of this sayd Arrius, whiche taughte that the sonne is in all poyntes vnylike to the father: because that there is none affinite or lykenesse and agremente between the creatoure and the creature: no more than is between a thyng that is infinite and a thyng that is finite. From this Eunomius, Macedonius dothe dysseute: that yet he dothe not as-

Basilides.

Marcio.

Origenistes.

Arrius.

Eunomius.

Macedonius.

us.



## The expofycyon of

fente vnto the doctryne of the church. For he graunteth the sonne to be in all poyntes lyke vnto the father, but he fayth, that the holy ghoſte hathe no poynte commune with the father and the ſonne. Of

Manicheis.

the Manicheis we haue touched ſomewhat all readye whiche whils they doo make duo principia (id eſt) two principles contrarye, the one to the other, of the one of which, viſible thynges (as they ſaye) were created, as euyl thyngs of an euyl pryncple, and of the other, inuiſible thyngs were created, as good thinges of a good principle) without dowt they do of one god make two goddes, the one good and the other euil, euen likewiſe as do the here- tikes called Gnoſtici. Synerus, whils

Synerus.

he maketh tria principia .iii. pryncples he maketh as many godds. Agayn thoſe that do ſeperate and departe the ſonne or the holy ghoſt from god, where as in very dede they do cleue vnto hym by natur: they doo go a- bowte to thruſte vnto vs a maimed or an vnperſight god. Alſo ther are ſome which in ſtede of god: do reckon nature to be the cauſe of al thyngs: whiche yf it be eternall, and almighty: forſoth than it is god, yf it be not

Nature.

ſuch

such one than is it the minister of  
god, and a creatur made of god. The  
same thyng is to be judged (as I sup-  
pose) of the second causes, how be it  
in my judgement it is more agreing to <sup>The secon-</sup>  
the Christen religion, what so euer <sup>dari causes.</sup>

either nature, or els the secundary  
causes doo worke: all that to ascribe  
and geve vnto the efficacy and mighty  
workyng of god onely which yf it  
shold ceasse: neither the sunne shold  
geue lyghte: neither the fyre shold be  
hot, but all thyngs shold be sodaynly  
brought to nought. He doth also \*ex- \* *Anathema-*  
*ecrat* Selencus, which doth graunte <sup>tiz:</sup>  
that god made the worlde: but he <sup>Selencus,</sup>

sayth, that the matter or stuffe wher-  
of he made it, was eternal and with-  
out begynnyng, makyng a thyng  
without shape or facion and vnper-  
fite egal vnto god. He doth also \*ex- \* *Anathema-*  
*ecrate* and hate the opinion of Menan- <sup>tiz:</sup>  
der, which folowing Plato, dyd teach, <sup>Menander,</sup>  
that the worlde was not made of god:  
but of aungels, callyng aungels those  
whom Plato calleth sprytes the sonnes  
of the cheffe and principal goddes.

And he \* *hateth* also Saturnius which \* *Anathema-*  
is more shameful out of the right opi- <sup>tizes</sup>  
nion than these afore reherced, whiche <sup>Saturnius,</sup>  
dreamed the world to haue ben made  
of seuen aungels, and also he hateth

## The expofycyon of

**Bafilides.**

Bafilides moſt ſhamefully erring of al other: which ſayd that the world was created of heuen. But nowe I am werye to ſpeake onye more of erroures and hereſies: whiche are innumerable and without ende. Breſſly and generally who ſo euer thynketh of god otherwiſe, than he is in very dede, or els doth not thynke hym to be ſuch one, as the auctorite of the diuine ſcripture hath deſcribed hym vnto vs: that perſone doth not beleue and truſt in god, but he putteth his hope in an idole.

Thou ſeeſt here, hou great philoſophie and wiſdome this one ſo ſhorte an article hath taught vs: and from howe great darknes and monſtrouſe erroures it hath deliuerd vs. **Dis.**

It is no ſmal thyng to ſay truly from the herte: Credo in deum.

Forſoth now I perceyue and ſee well, that it is a greate thyng to ſay vnfaynedly and with the harte, Credo in deum: id eſt: I beleue and truſte in god. **M A S.** Ye thou wouldeſt euen muche more ſaye this: yf thou dydeſt reckon and conſidre, hou greate a multitude of men there is, vpon whome ſaynte Paules ſayeng may be verified, They profeſſe themſelues to knowe god: but in theyr dedes they doo denye hym. What ſo euer thyng man doth preferre afore god, and  
more

**Tit. 1.**

**Nora.**

more set by, than by god: that same  
 thyng he maketh a god to hymselfe. What so  
 euer thyng  
 man doth  
 loue and re-  
 garde more  
 than god:  
 that thyng  
 he maketh  
 his god.  
 Dis. Howe so? Mas. God saythe,  
 thou shaite not doo none adultery,  
 nor fornication. The concupiscence  
 and luste of the fleshe byddeth the to  
 commit adultery, here who so euer not  
 regardynge god, doth obaye his con-  
 cupiscence and luste, doth he not af-  
 ter a certaine maner forsake god and  
 in his place set vp his owne concupis-  
 cence? Dis. It appereth so. Mas.  
 God sayth, Do not forswear \* *the*, or \* *Thy self*  
 do no perjury, and Couetousnes byd-  
 deth a man to do perjurye, dothe not  
 the couetouse man here in the sted of  
 the very and true god worshippe Mam-  
 mon? The scripture teacheth vs, that Hebre. iiii.  
 god is presente eueriwhere and that  
 there is nothyng hydde from his iyes.  
 But do those men beleue this: whiche  
 dayly do committe that thyng vnder  
 the iyes of god, which they durst not  
 be bold to committe in the presence  
 and syght of man? Dis. It apper-  
 eth, that \* *no*. Mas. They: which for \* *They do not*  
 the death of theyr children, or for  
 theyr wares or goodes taken from  
 them, doo hange themselues, or other-  
 wise \* *forde* themselues, do those per-  
 sons beleue, that all the world and † Lay violent  
 Hands on  
 worldly thynges are wisely and mer-  
 cifully



## The expofycyon of

cifully gouerned of god? **Dis.** It is meruayle: yf they do verily beleue fo. **Ma s.** They that with theyr holt hert and mynd all theyr lyfe tyme do ferue the worlde, Beynge mery whan they haue done euyl, and rejoyfyng in synne and vngratiousnes: doo thefe men beleue, that god doth fuffre none euyl dede vnponyfhed, but that they, which wold not here make amendes for thyr fynnes by repentaunce, are fente into euerlaftyng fyre? **Dis.** In my iudgemente, either they do not beleue it: or els it is but a very cold and faynt beleffe, that they haue of it. **Ma s.** Agayn they that confiderynge the greatneffe and \* *grauyte* of ther offences, do despeyre of forgeuenes, do thofe perfones beleue, that god is of infynyte mercye? **Dis.** It is not very lykely, that they do. **Ma s.** It is therfore a thyng of no lytle wayghte, and no lytle helpynge vnto a godlye and blessed lyfe: a man with a quicke and lyuelye faythe to knowe the verye god. Who fo euer vnfaynedlye, and from the herte dothe beleue, that he is moſte perfyghtelye good, and moſte perfyghtlye fayre: howe can he loue onye thyng aboue hym? And who fo euer beleueth that he is almyghtye; wyll not goo abowte

Prover, ii.

\* *Aggravation*

too resyste hym, that can not be ouer-  
 comen. Who so euer beleueth, that he  
 is of most hyghe and perfyghte wyf-  
 dome: that persone wyll neuer \*grudge\* *Murmur*  
 agaynst god in aduersyte and trybulaty-  
 on. For as that man myghte seme and be  
 accompted † *lewede* by the judgement † *Impudent*  
 of all men whiche beyng hymselfe vn-  
 lerned, wolde fynde faughte with the  
 phisicion, and wold rebuke hym, for  
 that he doth prescribe sondry thynges  
 to sondry bodies: so lykewyse he sholde  
 be vtterlye folysh and without witte,  
 whiche wolde judge god in lyke ma-  
 ner as though he knewe not what is  
 beste for euery man. The phisicion  
 doth anoynte and bathe one man,  
 another man he seareth and cutteth,  
 another he dothe lette bloode, to  
 another he mynystreth a clyster, or  
 geueth a laxatyue medycyne, too an-  
 other he geueth a byndynge medy-  
 cyne. To some man he comaundeth  
 abstynence. To another he prescry-  
 beth certayne kyndes of meattes, he  
 counsayleth one man to reste and  
 slepe, another he dothe forbydde to  
 slepe, and we do faye: he is a phyfy-  
 cyon, he knoweth what is expedi-  
 ente for the person beyng sycke and  
 dyseased. And whan god geueth to  
 one man ryches: and dothe take the  
 same

## The expofycyon of

fame away from another, doth fende to fome man chyldren: and to another fendeth none at all, and to one man geueth prosperoufe helth, and to another fendethe a body full of sicknesses and difeafes: do we fay, why doth god handle men after this facion? and do we not rayther faye: he is god, and knoweth what is expedyente for euery man? He that beleueth god to be moft ryghtuofe: he wyll neuer promife hymfelfe to efcape vnponifhed for his mifdedes. And who fo euer beleueth, that he dothe knowe all thynges: that man wyl not lyghtly do that thyng in the fyghte of god, whiche he wolde be afhamed to do in the fyght of a good and an honeft man. Who fo euer beleueth that he is moft \* *fothefast* and true: wyll drede the paynes or ponifhementes, that are thretened to wycked men, and wyll haue loue and defiere vnto that eternall blyffe, whiche is promifed to good and vertuofe men. Who fo euer doth beleue, that this worlde was created for mannes caufe: that perfon whiche waye foo euer warde he fhall tourne hymfelfe fhall be ftirred and prouoked to honoure and worfhypp the great goodnes and liberalyte of god, and he fhall be afrayde

\* *Steady to his*  
*Word*

to

to vse the thynges, whiche god hath graunted to hym: otherwise, than to his honoure and glorye. But let here be the ende of this communication. After that thou hast made thy prayer to god, and that thou shalte haue Leuitici. xii. chowed thye coode, lyke a cleane beast (that is to saye) after that thou shalte haue dylygently recorded these thynges, and called them well to remembraunce: than haue recourse hether agayne vnto me.

The thyrde Instruction.

DISCIPLE.

**I** Do fele and perceiue, that mustarde sede, whiche thou haste sowed in Mat. xiii. my mynde: to vtter and shew forth his vertue and strengthe more and more. Mas. I pray god, that whan I have planted and watred it the lorde 1 Corin. iii. maye vouchefasse to geue it increacyng, and growynge euen vnto lawfull and full ripenes. Dis. But as I confidred and called to remembraunce, what had ben communed and sayde betwen vs: this one scruple or dowte troubled my mynde, for what cause it sholde be, that where as in all other dyscyplines and scyences they do begynne with the mooste easy and  
lyght



## The expofycyon of

lyght thynges, and fuche as are famylarlye knowne to our fenfes: this heuenly phylofophye dothe forthwith at the begynnyng fpeke of god, which is the hygheft thyng, that can be, and moſte fartheſte from all mannes fenfes? **M A S.** Veryly becauſe this phyloſophy is a diſcyplyne of beleffe: and not of diſputation and reaſonyng, for diſquiſition or reaſonyng doth lede mannes mynde farre abowt by many compaſyng and wyndyng wayes, and often tymes alſo doth begyle it, and lede it out of the ryghte way. But fayth compendyoſly and ſpedilye doth carye and conuaye vp to the hygheſt, and ſetteth oure mynde as it were, in a hyghe \* *totyng* *hyll*: from which it may more certaynlye and perfyghtelye dyſcerne and judge theſe inferyoure thynges, referrynge all thynges to god, in whome is the begynnynge: the increace, and the perfection and full ende of all thynges. The knowledge, which riſeth of the fenſes, \* *otherwhiles* is vncertayne, becauſe the bodyly fenſes do oftentimes deceyue vs, as for example, whan the ſunne ſemeth to us two foote brode: where as in very dede it is greater, than the hole earthe: and

\* *Mountain overlooking others*

The bodylye fenſes do other whiles deceiue vs.  
† *Sometimes*

and whan we see the lyghtenyng :  
 afore that we here the thundre, and  
 yet for all that, the fyghte, and  
 the hearynge, are the cheffe and  
 principall among the outwarde sen-  
 ses or wittes. No nor yet the know-  
 ledg, which is gathered of the cau-  
 ses or principles of demonstrations :  
 is alwayes certayne, for as muche as  
 we do see the professoures of wif-  
 dome, otherwhiles to dowte euen  
 of the principles also. But in as  
 muche as fayth comyng from god,  
 doth passe the certaynte both of the  
 senses and also of all pryncyple : The sureste  
and most  
compendi-  
ouse : and  
easiest  
 there is no more sure knowledge,  
 than is by fayth, and none also more  
 compendiose and more easye. Wylte  
 thou haue a sure token here of ? knowledg, is  
had by fayth  
geuen of  
god.  
 Howe many \* *wēuers* are there nowe  
 a dayes, both men and women,  
 which do talke and commune more  
 wyfely of god, and godly thynges \* Mean Peo-  
ple  
 than dyd the cheffest of the phylo-  
 sophers Plato and Aristotel ? of the  
 whiche two the former, that is to  
 † *witte* Plato : how many mad opi- \* Say  
 nions hath he of the principal or  
 heed goddes, and of the sprytes the  
 sonnes of the gods, and of world  
 made of the sprets, and of the  
 soulls, falen down from heuen. And  
 the

## The expofycyon of

\* Say

the latter of the two, that is to \* *witte* Aristotell, because he goeth abowte to come vp from the lowest thynges to the highefte : by how many longe ambages and coumpaffes doth he lede the witte ? how longe doth he tarye them and kepe them backe in maters of Logike, of Poetrie, of Rethorike, of Naturall Philosophie, of highe and celestiall thynges, afore that he do come vnto the supernatural thynges ? And yet for al this doth he not come to the knowledg of god, for whose cause he hadde layde these so many steppes or stayres, vnto which knowledge nowe by faythe, yongemen are promoted both shortely and easily : ye beyng instructed with no maner humayne dysciplines. The cheffeste philosophye whiche purchaseth true beatitude vnto man : is to knowe god, and Jesus Christe sente of hym. To the learning of this philosophy, because it is most agreable \* *and accordynge to nature*, euery sexe, and euery age, is apte and docyle, but that age in especyall and moſte cheffly : which is not yet infected with croked and lewed affections and desyers. And veryle relygyon is † in so muche accordynge, to nature : that some certayne perceyuyng and

Johan. xvii.

• And Natural

† So agreeable

and \* *fealyng* therof, is beleued to be \* *Sense*  
in Elephantes, and other brute beastes. *Plinius in*  
Dis. But who so euer dothe sympely *naturali hi-*  
beleue those thynges, which are wri- *storia.*  
ten or taught concernyng god: that  
man shall nat be able to match with  
philosophers and heretikes in dispu-  
tation. Mas. Trouthe it is. For  
this philosophie is nat learned for to  
helpe to disputation: but to good and  
godly lyuyng. Nowe what more  
presumption can there be than is in  
them, whiche with worldly reasons  
do dispute of the nature of god:  
whan there is none of them all,  
whiche is able fully and persightely  
to knowe but euen the nature of a  
gnatte or of a lytle spyeder, all  
thoughe they do dayly se these. Who  
so euer is \* *an ensercher* of goddes ma- \* *A curious*  
jesty: is oppressed of the glory. None *inquirer*  
otherwyse, than they, which do stare  
one whyle on the bryght sunne with  
theyr eyes stedfastly set and vnmo-  
ued: do go awaye † *dased* and halfe † *Dazled*  
blynde, in so muche, that otherwhyles  
they do stamble, and slyrke themselves  
vpon a stake beyng in theyr waye.  
But the eye of faythe is a symple The eye of  
doues eye, reuerently beholdyngge *faythe is a*  
god that waye, which waye it is *simple eye:*  
hys pleasure to be knowne of *and nat cu-*  
vs: rious.

G

but



## The expofycyon of

To enferche <sup>but nat curiously</sup> enferchynge thofe  
<sup>fach thynges</sup> thynges, whiche it is his wyll to  
<sup>as god wolde</sup> haue hyd from vs in the meane fea-  
<sup>to be hydde</sup> fon, vntyll we fhall come to that he-  
<sup>and vn-</sup> uenly theatre: in whiche he fhall  
<sup>knownen to</sup> gyue hymfelfe to be feen more nere,  
<sup>vs, whils we</sup> and more clerely to our eyes, beyng  
<sup>lyue in this</sup> than more purged and cleane. In  
<sup>worlde.</sup> thys lyffe it is fufficiente, that thou  
knoweft, that there is god, and  
that he is one in nature, and thre  
by diftinction of perfones. Thou  
perceiueft and knoweft, that the  
fonne is begotten and cometh of the  
father, and that the holy ghofte pro-  
cedeth from them bothe. Thou know-  
eft that god is nat a body: but a  
mynde of infinite vertu and power,  
moſte fymple, euerlaſtyng, as whiche  
hathe ben afore all tymes: and is  
nat chaunged in tyme. Of thys all  
myghty mynde thou knoweft the  
whole worlde to haue ben created,  
and created for mannes cauſe, for  
god neyther hath nede of the world,  
nor of man, nor yet of any crea-  
ture. He is in hymfelfe, and of  
hymfelfe, moſt perfyghte. But be-  
cauſe he is moſte hyghly and per-  
fyghtly good: he wold nat be bleſ-  
fed hymfelfe alone, but hathe diſtri-  
buted of his beatitude and felicity  
vnto

vnto aungels, and men, and to all creatures: so farforthe as euery thyng is apte to receiue of the bountuoulnes and liberalite of god. It was his

wyl and pleasure to geue man knowledge of hymselfe: speakyng to hym in diuerse maners or facions. Fyrst

of all he spake after a certayne maner to mankynd: whan by his sonne,

which is the worde of the father, he

dyd create of nought thys meruail-

louse frame of the worlde: to the

entente, that of the worke we sholde

gesse and make conjecture of the

worker. For suche a worke: coude

neyther man, neyther yet aungel,

haue ben able to perfourme and fi-

nishe. This was the fyrste degre or

step to the knowledge of god. Nexte

after cam the lawe: whiche dyd

some what helpe the darknes and

blindnes of mannes mynd, but it be-

fydes that it was geuen to one

nacion onely of the Jewes: it dyd by

figures and darke ridles shadowe god

vnto vs preparyng the myndes of men

to the lyghte of the gospell: whiche

by the sonne hathe shyned to vs. The

philosophers abused the lyghte of na-

ture, to pryde. And the lawe to the

moste parte of the Jewes: was an oc-

casion of greater impiety and synne.

How manye  
ways god  
hathe spoken  
to man to  
geue to hym  
knowledg of  
hym selfe.

The fyrst  
speakyng by  
creation of  
the worlde.  
The seconde  
spekyng by  
the law  
written, and  
the pro-  
phetes.

## The expofycyon of

The worlde was ful of ydolatry. The Jews were puffed vp with pryde: thughe a vayne perfuafion of ryghtuofnes. Synne did rygne at large vnpoyfhed in the world, whils the moſte parte of men dyd folowe the fyrſte parentes of mankynde \* *but* here the mercy of god dyd ſhewe forthe it ſelfe, whiche paſſeth and ſurmounteth all his workes. He dyd vouchefe to waxe more nere and more familierly knowne vnto vs, \* *by* the ſame ſonne: that at the leaſte wyſe by the reaſon hereof, we ſhoulde be drawne to the louynge of him agayne, being provoked therunto, by ſo many and ſo maruailouſe benefytes. He had created vs, whan we were nothyng. He wolde alſo reſtore vs, whan we were forlorne, for it had ben better neuer to haue ben created: than after our creacion to haue perished and ben vtterly forlorne. After the worlde meruailouſly created, after the lawe geuen by god, after the prophetes inſpired with the ſpirite of god, he ſente hys onely ſonne beyng made man: that at the leaſte wyſe we men ſhold loue hym beyng alſo a man. And he ſente hym, nat to be a reuenger or ponyſher, but to be a ſauour, by whoſe death he myght

\* *Yet*

Pſa. 144.

The thyrd  
ſpeakynge  
by his owne  
ſon in the  
nature of  
mankynd,

\* *In*

myght call vs agayn to lyfe, what could the vnmesurable charite and loue of god: haue done more than this? He hathe shewed hymselfe palpable after a certayne maner: vnto vs, he hath also geuen hymself to deth, as farre forth as \* *he myght to* † *His Nature permitted* thende, that he myghte restore vs to true helthe and saluation. He declared his almighty power cheffly: in the creation of the worlde. Nowe he hathe declared his vnmesurable mercy, and his inscrutable wisdome, his mercy: in that he frely, without any deservynge of our parte hath redeemed vs. His wisdome, in that he hath after suche forme and maner redeemed vs. Therefore what excuse is there nowe lefte, or what \* *cauillation* \* † *Answer* can any man lay for hymselfe: yf he do not regarde but do despyse this so wonderfull goodnes of god? This parte doth the Crede now teache.

Et in Jesum Christum filium ejus vnicum dominum nostrum (id est) And in Jesu Christe his onely sonne our lorde. DIS. Why hath it sygnified and marked forth, the persone of our redemer, by these names? MAS. Veryly for thentente to declare, that the seconde persone, which toke fleshe vpon hym: is verye man of mother



## The expofycyon of

and very god of god. Dis. Howe  
fo? M A S. There are some, which  
\* *do wene*, that Iesus is the name of  
the godhed, and Chrifte a name of  
the humane nature, and they seme to  
be moued and broughte to this opi-  
nion by the reason, that in the Hebrue  
tongue Iesus is as muche to say: as  
a fauyoure. And Christus as muche  
to say: as anoynted. Now no man  
can geue euerlaſtyng helthe and ſal-  
uation: ſaue onelye god. And a-  
noyntynge doth ſignifie ſpirituall  
grace: whiche chaunceth not but one-  
ly to man, but in very dede, bothe  
theſe wordes or names do belonge to  
the humayne nature. For Iesus is a  
propre name of a ſingulare \* *perſone*,  
that is to † *witte* of that man, whiche  
alone of all men, was borne of a vir-  
gine, whome ſaint Johan ſhewed and  
poynted with his fynger: that they  
ſholde not receyue or embrace any  
other man, for the very redemer.  
Beholde (ſayth he) the lamb of god,  
Christus is a name either of kyng-  
dome or of preſtehode. For amonge  
the Jewes bothe preſtes and knyges  
were anoynted with holy oynte-  
mente, and they of bothe ſortes, be-  
cauſe of honours: were called Chriſti.  
Now bothe theſe tytles or names are  
agre-

\* *Think*

\* *Man*

† *Say*

agreyng to Christe, whiche is called,  
 a preste accordyng to the ordre of Psal. cix.  
 Melchisedech, and whiche as a preste Christe is  
 dyd offre hym selfe a very vnspotted bothe a  
 lambe, vpon the aultare of the crosse, preste and a  
 for the helthe and saluation of the kyng a-  
 worlde: and which also as a kyng, nointed, not  
 apperyng to his disciples after his with out-  
 resurrection, sayde lyke a kyng warde cor-  
 vnto them, To me is geuen all power porall oyle:  
 and auctorite in heuen and in earth. but with the  
 Neither dyd he refuse and disallow fullnes of  
 the speche of the thesse knowledg- the diuine  
 yng and confessyng hym to be a spirit.  
 kyng by these wordes, Lorde re- Mat. xxviii.  
 membre me: whan thou shalte be  
 commen into thy kyngdome. How  
 be it our lord was neuer anoynted  
 with outward and bodylye oyle: soo  
 as Aaron was in the .xxix. cha. of  
 Exod, or as kyng Saule was in the  
 fyrste booke of kynges the .x. cha-  
 pitoure. But this was he, whome  
 god hathe \* *singularlye* anoynted with \* *In a pecu-*  
 the fullnesse of his spirite. Howe be *liar manner*  
 it this worde or name of Jesu, be- Jesus.  
 sydes that it betoken a singulare per-  
 sone is also called to remembraunce  
 † *the figure of the olde testamente.* † *The Old*  
 For that Jesus name dyd figure and *Testament*  
 represent Jesu the redemer. Moyse, *Types.*  
 by whome is figured and betokened Josue figu-  
 red Christe, Deute. xxxi.

## The expofycyon of

ceremonies : was not able to brynge  
the people of Ifrael into the londe  
of promiffe or behefte. But \* *Jefus*  
the capityne that fucceded hym :  
broughte them into the fayde londe.  
For there is none entrie or comynge  
to true felycyte but by faythe and  
grace, whiche Jefus the fonne of a  
virgine hathe broughte and offred to  
all men. In this worde or name,  
Christus. Christ, which in the gospels and in  
the epistles of the Aposteles is often  
\* *Inculcated.* tymes repeted and \* *inculked* : there  
is vpbayded to the Jewes theyr fo-  
lyshe and obstinate incredulyte and  
vnbeleffe, which yet vntyll this daye  
do loke and † *wayte* after theyr Mes-  
fias. For hym whome the latyn men  
Joan. x. do call vnctum : anoynted, the grekes  
do call Christum, the Hebrues do  
\* *Expect* call Messiam. And they do \* *wayte*  
after a kynge plentuously appoynted  
with ryches, with armies or hostes  
of men, and with other worldly adyes,  
whiche may restore the nation or  
people of the Jewes beyng nowe  
rejected and refused everywhere, and  
outlawed, into lyberty and kyng-  
dome. And with this vayne hope :  
that wretched nation doth comforte  
theyr calamite that they are in. But  
the christen faythe doth teache vs,  
that

that this is truly that onely Messias  
 in the olde tyme promised of the  
 prophets: by whome not onely one  
 nation, but through out the hole  
 worlde as many as be true Jewes  
 that is to saye, as many as do pro-  
 fesse the name of Christe, and be  
 cyrcumcysed in herte: shold be, not  
 by bodyly weapons but by his owne  
 blode delyuered from the tyrannie of  
 the deuyll, and all theyr synnes cleane  
 forgeuen: sholde be restored vnto  
 true lyberty, and in conclusion by  
 hym shold be chosen and made coin-  
 herytours and partetakers with hym  
 of the heuenly kyngdom. This  
 word Jesus is therfore expressed: <sup>Jesus.</sup>  
 that there sholde be none erreure or  
 mistakynge in the persone, and this  
 name Christ is added and put to; <sup>Christe.</sup>  
 lest ony man folowynge the Jewes:  
 sholde looke for another Messias or  
 another redemer. He hathe comen  
 ones for all. He hathe ones for all  
 perfourmed and finished that singu-  
 lare and wonderfull sacryfice: with  
 the mysticall commemoration and  
 memoriall of whiche sacrifyce he  
 \* wold vs to be nourished and \* *Would have*  
 strengthened: vntyll he come agayn the  
 seconde tyme, not to be than a re-  
 demer, but a iudge and a rewarder.

Fyrste



## The expofycyon of

Fyrſte therfore it hathe ſhewed to vs that verye man ſo wonderfull : whiche was eternalle appoynted for this purpoſe, that by hym the worlde ſholde be redemed. Anone after it ſhewethe to vs in the ſame very god, in theſe wordes, *filium ejus unicum dominum noſtrum* (that is to ſaye) his onely ſonne our lorde. For of god, nothyng is proprelye begotten but god, lykewiſe as of man, accordyng to the courſe of nature, nothyng is begotten but onely man. **Dis.** But the ſcripture doth oftentymes call good and vertuoſe men, the ſonnes of god. **Maſ.** And for that cauſe is added here this worde *unicum* or *vnigenitum* (that is to ſay) onely or onely begotten: to ſeparat this ſonne of god by nature, from the ſonnes, whiche are called to the honoure of this name, by the grace of adoption. **Dis.** Is it not lawfull to call Chriſt as touchyng the nature whiche he hath taken vpon hym: the ſonne of adoption? **Maſ.** It is a more religiouſe and godly thyng to abſtayne from ſuche tytles leſte we mighte geue ſome holde to the Arrianes. He is adopted: whiche was not ſonne before, lykewiſe as we which by nature are borne the chyldren of wrathe

wrathe and displeasure; by faythe in Christ Jesu are made the sonnes of god. But Christe was eternally the sonne of god, but after that he was conceyued by the holy ghoſte; his blessed ſoule was forthwith created full of all heuently grace. But althoughe our Lorde was twies borne, ones of his Father without tyme, and afore all tyme, and agayn of his mother a virgine in the tyme afore appoynted of god: yet are there not two sonnes, but onely one ſon, and not another ſone: but the ſame otherwiſe borne. He was conceyued of the ſubſtaunce of the virgine: that we ſholde acknowledge the veryte of the humane nature. But he was conceyued without mannes worke or helpe, by the holy ghoſte, and that he was borne, his mother's virginite not violated or apparyed, it was the prerogatyue of dygnyte. [*by which he became a ſatisfactory Oblation for the whole World*] Dis. Why is here added, *Dominum noſtrum* (that is to ſaye) our lorde? Mas. With this name Lorde, the holy ſcriptures do oftentymes honoure hym, and namely the ſcriptures of the newe teſtamente. In that he was god of god; he was lorde of all the world,

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\* *Different* world, and that not another \* *ſondry*  
 lorde from the father, lykewiſe as  
 † *Different* he is not a † *ſondry* god from the fa-  
 ther. But after a certayne ſpeciall  
 \* *Faiſhful* and peculiar maner he is called the  
 lord of the \* *electe and choſen*, whom  
 he hath wonne and deliuered from  
 the dominion of Satan and hath  
 made them to hym, \* *a people of ac-*  
 i Petri. ii. *quiſition* : For who ſo ever commit-  
 \* *A purcha-* teth ſynne : he maketh hymſelfe ſer-  
*ſed People* uaunte or bondeman to ſynne, and  
 by ſynne Satan obtayneth tyranny.  
 Joan. 8. Therefore the \* *ſymbole* admoniſheth  
 \* *Crede* and teacheth vs, that the dominion  
 or lordſhippe is tranſlated frome  
 this moſte cruell tyraunte : vnto  
 Jeſus Chriſt [*the*] farre moſt gentle  
 and mercyfull lorde. And by this  
 title the ſcriptures of the newe te-  
 ſtament do oftentimes betoken and  
 ſignifie the ſonne of god : ſhew-  
 enge to whome they doo dedycate  
 \* *Wholly* them ſelues \* *hole*, whiche do re-  
 ceyue baptiſme, and to whoſe com-  
 maundementes they oughte after-  
 wardes to obay all theyr lyfe tyme,  
 without any reſiſtence or grudgyng,  
 and vnder whoſe defence and pro-  
 tection they may be ſure and lyue  
 Joan x. quietly without any feare. For no  
 man is able to take from hym any  
 thyng;

thynges: that he possesseth or hathe in his kepyng. **Dis.** The name of a lorde, howe is it agreynge to Christe: as touchynge to his diuine nature? or as touchinge to his humayne nature? or as touchynge to bothe natures? **MA s.** Forsoth as touchynge to both natures but not after one maner. As touchynge to his diuine nature: he was lorde of all thynges, from the begynnyng of the world, but as touchynge the humayne nature: whiche he toke vnto hym: he \* *deserued* by deathe, \* *Merited* and rebuke or dylhonoure: to entre into glory. And a name was ge. **Philipens ii.** uen to hym: which is aboue all names: that in the name of Jesu euery knee sholde bowe it selfe: bothe of heuenly thynges, of earthly thynges, and of thynges vnder earth. **Dis.** Is he than: as he is man: the lorde of Aungelles? **MA s.** Ye veryly: and of deuyls also. **Dis.** To whether substantiue is this nowne adiectiue vnicum (id est) onely: referred? to the worde filium sonne that goeth before? or els to the word dominum lorde that followethe? **MA s.** This adiectiue is fete doubtfully betwen bothe those substantiues: because it may agree with



## The expofycyon of

with bothe. For as he is the only sonne by nature: fo is he the only lorde of all thynges created. Howe be it yet, it is better to referre thys adiectiue to the worde Filium, id est, sonne: because this distinction dothe euidently expresse his diuine nature, whiche nature, in that he is begotten of the father, he hathe commune with the father. **Dis.** Why is it nat than sayde, In vnico filio ejus, id est, in his only sonne? For so there sholde haue ben none ambiguite or doubte at all. **MA s.** It was moſte conueniente, that the worde, whiche is added because of difference: sholde be put after. For if he sholde haue sayde, Unicum filium ejus: it myghte haue ben so taken and vnderſtanded, that the name of the sonne of god, dyd agree or belong to none, ſaue only to that one man Jeſus, but now, whan he addeth thys worde, Unicum afterwarde: he dothe nat diuide the name filium, but he ſheweth a diſtincte and ſondry maner of generacion, that we sholde vnderſtande the ſeconde perſone, whiche of god his father is borne very god without tyme: the ſelfe ſame in tyme conueniente of god appoynted, to haue ben borne of a virgine,  
very

very man of woman. Sayncte Augustine in hys lytle booke made of the Crede, for one worde putteth twayne sayinge, Et in Jesum Christum filium ejus vnigenitum vnicum dominum nostrum, id est, And in Jesu Christe his only begotten sonne our only lorde. But for as muche as it is nat euidente by his declaration, whether hymselfe dyd so rede or nat: it is probable and lykely, that the worde vnigenitum, id est only begotten was added by some man: whiche wente about to declare, why he had sayde vnicum, id est only. For the sonne of god is other whyles in the scriptures called primogenitus, i. e. the fyrste begotten sonne, as touchyng his nature humanyne: and vnigenitum, as touchyng to his diuine natiuite, as for exauple in the .viii. chapiter to the Romanes, Ut sit ipse primogenitus in multis fratribus, id est, That he sholde be the fyrste begotten sonne among many brottherne. And in the fyrste chapiter of Johan, Vidimus gloriam ejus gloriam quasi vnigeniti a patre id est, We haue sene the glory of it, as the glory of the only begotten sonne of the father. Also in the thyrde chapitoure, Sic deus

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deus dilexit mundum: vt filium suum vnigenitum daret (that is to saye) God dyd so loue the worlde: that he wolde geue his onelye begotten sonne. As touchyng to his former generation: neither is he our brother: neither is he the heyre of god: neither hath he brotherne, nor coinherytoures. As touchynge his \* *lattermore* generation: he hath bothe bretherne and coinheritoures.

• *Latter*

D I s. Is there no dyfference between vnicum and vnigenitum (id est) onely and onely begotten? M A s. He may be called vnicus (id est) the onely sonne: which alone is remaynyng and lefte alyue of many chyl dren, but a man sholde not call hym aryght vnigenitum (id est) onely begotten sonne, howe be it the interpretoures of the holye scripture doo translate this one greke worde monogenes: otherwhiles vnicum onely: otherwhiles vnigenitum onely begotten. As in the .vii. chapitoure of Luke: he is called, vidue filius vnicus (that is to say) the onely sonne of the widowe: whome the Evangeliste called Monogenes. And prototokos (that is to say) primogenitus the fyrste begotten

ten son: is other whyles called vnigenitus, id est the only begotten son, for thus speketh Mathewe of the mother of Jesu, Peperit filium suum primogenitum, i. e. She broughte forth the fyrste begotten son. For other whyles that thyng is called fyrste, nat that goeth afore other thynges: but whiche was neuer before, as for example when we do saye, This day is the fyrste tyme, that euer I sawe the emperoure, it is well sayde and aryghte: all though I neuer se hym agayne hereafter. So lykewyse he may be called primogenitus, i. e. the fyrste begotten son: which is the fyrste, that euer his mother broughte forth: althoughe she neuer do bryng forth any mo agayne after hym. For els those thynges, whiche lawe dothe commaunde to be done, in, or about the fyrst begotten, sholde nat haue ben to be perfourmed and fulfylled, excepte there had followed two chylde bearinges, for he is nat called primus, i. e. fyrste: but which is the formoste at the leaste, of thre. Dis. But if Christe, euen as touchyng to his humane nature also, is the lorde of all thynges: how is it than, that he is sayde to haue brotherne? Mas. Albeit that Christe were nat the lord of al thynges, as

Math. i.  
Luce. ii.  
How it is to  
be vnder-  
stonden, that  
Christe is  
the fyrste  
begotten son  
of Mary.

H touch-



## The expofycyon of

touchynge to hys humane nature, yet that natwithstandynge he fhoulde be called aryghte the lorde of all thynges, becaufe of the vnite of hys hypoftafe or perfonage, contenynge or comprehendynge in it felfe thre fubftaunces: [*the Godhead, the Rational Soul, the Humane Body*] euen lykewife, as it is well fayde: that god hathe fuffred and hath died for vs. But here this worde brother is nat a name betokenynge equalite: but betokenynge lykenes, kyndred, and charyte. After the fame maner he vouchsafed of his goodnes to call hys difciples, nat feruauntes: but frendes, nat that he dyd renounce or forfake his ryghte and auctorite, whiche in another place he acknowledged and taketh to hymfelfe, whan he faythe, You do call me mayfter and lorde, and you faye well, for in dede fo am I: but for thentente to declare his excellent charite and loue, which refuseth nothyng: fo that it may do \* *profighte*. And what nouelty or meruayle is it, if he dyd vouchsafe to call them brotherne: towarde whome he dyd nat difdayne to playe the \* *minifter*. The Jewes dyd cal all thofe that were of theyr owne nation, brotherne: but fpecially theyr cofens or kynsmen, now our lorde

Johan. xv.

Johan. xiii.

\* *Good to us*

Johan. xiii.

\* *Servant*

lorde was a Jewe borne of the Jewes,  
 which thyng the Euangelistes Ma-<sup>Math. i.</sup>  
 thue and Luke haue euidently expref-<sup>Luc. iii.</sup>  
 fed in the genealogie of hym. But  
 in very dede, all men are brotherne  
 eche one to other: by the reason,  
 that they are all of one and the fame  
 nature, which nature cam forth of  
 one and the fame progenitoures: and  
 in euery man is \* *subdued and in duan-* \* *Subject and*  
*ger* to lyke affections and miferies, *liable*  
 faue only in Chriſte I do excepte  
 fynne, and what ſo euer is inclynnyng  
 to fynne. **D**is. Originall fynne is  
 nat proprely any fynne [*in us*]. **M**a s.  
 No but yet it letteth or hindreth the  
 fulneſſe of grace: which [*being*] in  
 Chriſt as ſayncte Johan witneſſeth [*he* <sup>Johann.</sup>  
*cannot be ſaid to have original Sin, for*]  
 it inclineth a man to fynne: though  
 it doth nat moue and driue a man  
 perſightly to it. This thyng is re-  
 pugnaunte to the dignite of Chriſte.  
 For it was nat conueniente, that he,  
 whiche was come to purge and clenſe  
 the worlde from al fynnes: ſholde be  
 any maner waye agreyng or in cly-  
 nyng to fynne. **D**is. But to be  
 hungrie, to be thurſty, to be wery,  
 to be \* *anguished*, to lothe, to dye, \* *Exceeding*  
 all theſe are buddes of originall *sorrowful*  
 fynne: and yet they are † *geuen* to † *Aſcribed*

## The expofycyon of

Chriſte in the ſcriptures. **M A S.**  
There is great difference between the nature of man as it was fyrſt created: and the ſame nature as it is after the fall of Adam. Adam afore that he dyd ſynne, was a very man, and yet for all that was he free from theſe incommodities and miſeries, wherwith we all are now oppreſſed: ſome of vs more, and ſome of vs leſſe, peccatum (id eſt) ſynne, in the ſcripture is otherwhyſes called the payne, that is due to ſynnes, and otherwhyſes it is taken for the ſacrifice, wherwith they doo clenſe theyr ſynne and offence. And therfore it was ſayd to the preſtes of the olde lawe, *Peccata populi commodetis* (id eſt) you ſhall eate the ſynnes of the people, meanyng the ſacrifices: which the people ſholde offre for theyr ſynnes, and ſaynte Paule in the ſeconde epiſtle and the v. chapitoure to the Corinthianes ſayth, *Eum qui non nouerat peccatum: pro nobis peccatum fecit*, Hym that knewe no ſynne at al: hath he made to be ſynne for vs. Our lorde receyued and tooke on hymſelfe not onely the veryte of mannes nature: but alſo the incommodities and miſeries which don accompanye the nature of man fallen, thoſe

Peccatum is taken in diuerſe ſignifications, in the ſcripture.

2 Cori. v.

those thynges onely excepted: whiche either are not conuenient or agreynge to the dignite of that personne, which was both god and man: or els which do exclude (as I sayde before) the fullnesse of grace. For neither dyd he receiue procluyte or redines to do synne: no neither yet so much as power to synne: neither dyd he receyue or take vnto hym erreure or ignoraunce. And those incommodities, which he dyd receyue and take vpon hym: he toke them on hym, not of the necessite of nature: but voluntarily for our sake, to make satisfaction for our offences, and to suffre for that which we hadde trespassed.

**D**is. Why dyd he chaunge the preposition here sayenge, de spiritu sancto, ex Maria virgine? **M**A S. The Grekes haue but one and the same preposition ex in both places: but the signification of this preposition is diuerse. All thynges are, ex ipso et per ipsum (id est) of hym, and by hym: as of theyr authoure and begynner. A pece or goblete is made ex auro (id est) of golde: as of the matter or stufte, ex arbore nascitur arbor (id est) of one tree cometh another tree: by propagation of kynde. So ex homine gignitur homo (id est) of a man is gen-



## The expofycyon of

dred a man. **D I S.** Why doth it here exprefse the holy ghofte onely: fe-  
yng that the hole trinite dyd worke  
together this wondrefull mifterie?

**Luce. i.**

**M A S.** Becaufe in the gofpell of Luke,  
the aungell fayde to the virgine, Spi-  
ritus sanctus superueniet in the (id  
eft) The holy ghofte fhall come vpon

The fcriptur  
doth attri-  
but to eche  
one of the  
.iii. perfons  
in the god-  
hed certayne  
thinges as  
peculiar or  
propre,  
whiche for  
all thar, are  
commune  
to all thre.

the. For oftentymes the fcripture  
dothe attribute and geue to eche one  
of the perfones, certayne thynges as  
propre to it: which for all that are  
commune to all thre, as for exaum-  
ple: whan it geueth to the father:  
eternite and almightines, to the fonne:  
wifdome, to the holye ghofte: cha-  
rite and goodneffe, and whan the fa-  
ther is fayd to haue made the world  
by his fon to diftribute and geue his  
giftes by the holy ghofte. The sym-  
bole therfore, and Gabriel in this mi-  
ftery, hath exprefsed the workynge of  
the .iii. perfones.

**Luce. i.**

The holy ghofte (fayth he) fhall come  
vpon the, and the power of the hygh-  
efte fhall ouershadowe the, whan thou  
hearest fpeake of the higheft: thou  
vnderftondeft and perceyueft the father  
to be prefente, as the fountayne and  
authoure, as of whome the fone is  
fente with the holy ghofte, whan thou  
hearf thefe wordes virtus altiffimi, the  
vertue

vertue or power of the highest: thou vnderstondest the sone, whiche onely toke vpon hym mannes nature. For nether the father, neither the holy ghoste dyd take our nature and become man. For the holy ghost is conueniently sayd to come vpon, or as it is in the latyne superuenire, that all the worldly cogitation of man sholde be excluded: which whan it hereth the worde or name of conception or birthe: doth imagine the sede of man receiued in the wombe of a woman, or whan it is tolde and warned, that a man was borne of a virgine: doth dreame and imagyne also some *\* faw- \* More ob-*ler thyng than these, consydering *scene* and reckenynge what thynges are spred abroad by menns tales of certayne women whiche are reported and sayde to haue conceyued chylde by sede of man that hath ben swymmyng in the bathe, and of Mares conceyuynge by of the wynde and of fendes or wicked spretes that haue gotten women with chylde. I passe ouer here the fayned tales of poetes, by which the gentiles or hethen peoples were perswaded and broughte in beleffe, that of goddes and women, and of goddeses and men, were gendered and brought forth heroes. The

## The expofycyon of

euangelift therfore to exclud al thefe portentuoſe imaginations, doth profeſſe that there was here, inſtede of a husbonde, the heuenly father: which after a certayne manne dothe begette his ſonne; agayne, he profeſſeth that the begynnyng of this chylde was not of a deuylle or wicked ſprite, that hadde medled or hadde to do with the mother: neither of ony illuſion of wicked ſprite: but of the holye ghoſte. And that it is euen thus and none otherwiſe: the very tenoure and proceſſe of the Euangelyſtes wordes doth declare openly, whan vnto the virgine beyng diſmayd and in dowe at the mention made of conceyuyng and bearyng chylde, and demaundyng how and after what maner this thinge ſhould be done: the aungell eaſyng her mynde of this ſcrupule or dowte, made aunſwere in this wiſe, The holy ghoſte ſhall come vpon the, **D**is. Why doth the ſymbole or Crede expreſſe the virgines name? **M**as. For the more fayth and credence of the hiſtory. So lykewiſe and for the ſame conſideration dyd it expreſſe the name of Jeſu Chriſte, ſo dyd it expreſſe the name and ſyrname of the deputy and ruler vnder the Emperoure: Ponce Pilate. And for the ſame

Luce. i.

same purpose dyd Luke here diligently expresse all the names, of the moneth, of god, that sent the aungell, of the aungell: that was sente of embassage, of the region, of the cite, of the husbände, of the tribe or kyndred: and of the virgine: whan he sayde these wordes, And in the sixte Luce. i. moneth, the aungell Gabriel was sent from god, vnto a citie of Galile, whiche was named Nafareth, to a virgine beinge spoused to a man, whose name was Ioseph, of the howse of Dauid. And the virgins name was Marie. Those men do not make narration after this forme and maner: whiche do fayne lyes, and are afrayed to be espied and perceyued. Esaie inspired with the holy ghoste, in olde tyme prophecied in this wise, Behold a vir- Esaie. vii. gine shal conceyue and bryng forth a sonne, and his name shall be called E- Math. i. manuel, whiche by interpretation is as muche to saye as, god with vs. That virgine, the Euangeliste inspired with the same [*holy*] ghoste: doth here shew vnto vs as it were with a fynger. And Luce. i. the aungel as it were expoundynge and declaryng the prophecie of Esaie: sayde, And that holy thyng whiche shall be borne of the shal be called the son of god. This is that Mary, at whose



## The expofycyon of

whose name, al the foulles of good men are recreated, chered, and comforted. Whan we do here Eue named: we do waxe inwardly forowfull, and do mourne: whan we do here the name of Marie, we do plucke vp our hartes, and are lifte vp into good hope. By Eue, we are borne the chyl- dren of wrath and displeasure: by [*the Son of*] Marie we are borne agayn the chyl- dren of grace and fauoure.

**D I s.** Sholde he be accompted and ta- ken for an heretike: whiche wolde beleue, that Marie the virgine after the byrthe of Christe hadde brought forth other chyl- dren by her husb- ande?

**M A s.** Ye verily not onelye for an heretike: but for a blasphemouse person also. **D I s.** And yet they say, that this thyng is not expresse in the holy scripture. **M A s.** This is very trouth, but thoughe it be not expresse: yet is it euydently gathered and concluded of holy scripture, and that it sholde be otherwyse: is manifestly repugnaunte to the dygnyte bothe of the sonne, and of the mother. Finally the catholyke church hath with so great consente beleued, taughte, and fastly affyrmed it, from the begynnyng of the gospell, euen vntyll this day: that it ought no whitte lesse to be beleued, than yf it were

were expressed in the holy scriptures.

DIS. I longe to here the scriptures.

MAS. The prophete Ezechiel dyd fig- Ezech. xliiii.

nifie the perpetual integrite of the virgine by a darcke prophecie, whan he beyng tourned towards the way of the gate of the vtermore sanctuary, which gate loked towarde the Easte, herde the same spirite, which dyd consecrat the chastite of Mary, say-

eng these words vnto hym, This gate

shall be \* *shutte*, and shall not be open-

ed, and no man shal passe through it, for

the lorde god of Israell hath entred in

by it and it shall be † *shutte* to the †

prince. Dyd not the prophet in these

wordes very proprely and aptely e-

nough descrybe and painte forth the

sacred wombe of the virgine: out of

whiche wombe, that sone of rightuof-

nes hath risen to vs, which doth

lighten euery man that cometh into

this worlde? of whiche sone Zacharie

also sayth in the gospell of Luke, He

hath visited vs, spryngynge or risynge

from an high to geue lyghte vnto them

whiche fitte in darknes and in the

shadowe of death. This gate was

\* *shutte* afore the tyme of her deliue-

raunce of chyld, it was † *shutte* in the †

tyme of deliueraunce, and it contynu-

ed also stille \* *shutte* after the tyme of \*

her

\* *Shut*

† *Shut*

Johan. i.

Luce. i.

\* *Shut*

† *Shut*

\* *Shut*

## The expofycyon of

her delyuerannce, it was open onely to the prince Chriſte: whiche by his entrynge in, dyd ſanctifie it, and by his goynge out dyd conſecrate it, for it dyd not loke but onely towards the eaſte, from whence the moſte pure ſonne dothe vpriſe, that ſonne (I meane) which neuer ſetteth or goeth downe, and which reneweth and chereth all thynges. It loked to the way of the outwarde ſanctuare: for this na-

\* Not accord-  
ing to

Luce. i.

tiuite was \* *without* the commune manner of natiuites of men: hauing no whit of humane concupiſcence or luſte mengled or joyned vnto it. Finally whan ſhe herſelfe ſpeketh thus to the aungell, quia virum non cognoſco, i.e. for I know no man: ſhe ſheweth plaine-ly her perpetual purpoſe of virginite, Dis. But ſeyng that wedlocke is an honorable thyng of it ſelfe, and that company of man and wyfe together is without blame or ſyn: what indignite or vnworthines ſholde it haue ben,

Why Chriſt  
wolde not  
be begotten  
berwen man  
and woman,  
as other  
holy pro-  
phetes were.

yf the lorde hadde ben borne after ſuche maner, as other prophetes were borne, and as Johan Baptiſt was borne, which was more excellent than al prophetes? MA s. In dede wedlocke is an honourable thyng, yf it be chaſtely kepte, but peryetuall virginite is a farre more honourable thyng, yf it be

the commune Crede.

63

be so, that it be \* *wylfully* taken, and \* *Purposely*  
for the loue of godlynes and vertue.

Through concupiscence, without  
whiche man is not conceiued, the  
contagion and infection of original  
synne goeth from one to another. But

more than aungelicall purite dyd \* *be- \* Become*  
*feme* this heuenly chyldebyrthe. I

pray the tell me now, yf ony man  
dyd tourne a temple made of stone,  
after it hadde ben ones halowed and  
sacred to god by a mortal byshop,  
into a showemakers shope, wolde  
not all men crye out, that it were

shamefully and † *vnaccordyngly* don? † *Unworthi*

Dis. Yes veryly, and they wolde *ly.*

also ouerwhelme hym with stones.

MAs. And yet is not the showema-  
kers crafte ony filthy occupation. And  
yf ony man wolde put a vessell, that  
hadde ben consecrated and dedycated  
to baptisme: or holy oyle, or to o-  
ther holy vses, vnto prophane vses of  
the kechen: sholde it not seme an in-  
tolerable contumely and despite?

Dis. Yes dowltes. MAs. And yet

is there no faughte or synne in the  
cokes crafte. Dis. It is trouth.

MAs. What is than to be sayde of  
the most sacred and holy temple of  
the blessed virgines body? whiche  
not euery maner bishop hath dedica-  
ted with bodily oyle: but the holy  
ghost



## The expofycyon of

ghost hymfelfe hath confecrated it with heuenly anytning. In which that diuine chylde refted fo manye monthes, as in a bryde chaumbre: in whiche alfo, as in a workehowfe, the hole trinite dyd worke and finifhe that miftery, whiche is to be honoured and worfhipped euen of the aungellycall myndes: fhoulde it not feme a verye vnmete and vnsemely thyng: yf it had ben open, I wyll not fay to man: but euen to an aungell? **D I S.** Yes I perceyue it very playnly. **M A S.** Nowe reken and confidre this with thy felfe, whether we fhoulde rather geue credence to the church, fo confenting and agreing together: or els to the Jewes beyng *\* not onelye in this poynte* madde, or els to vile and vnlearned *Heluidius*, whose erroure taken of the fcriptures myfunderftoded, is fo manifeft: that *\* fcafely* he hathe fownde ony difciples of his erroure, and alfo of the olde doctoures of the church hath ben *† fcafely* judged worthy of confutation? **D I S.** I fee and perceyue, how greatly perpetuall virginite dyd befeme that byrthe. But why wolde the lord be borne of a maryed woman? **M A S.** It was prouided by that meane, for the yonge virgin, that fhe fhoulde haue a keper, an intender, a nouryſher, and a miniſter:

*\* In more  
Points than  
this  
Heluidius.*

*\* Scarcely*

*† Scarcely*

Why Chriſte  
wold be  
borne of a  
virgine be-  
yng mary-  
ed to an  
hufbande.

ster: without ony sinister suspytion of the wycked and mysdemynge commun people, and also that she sholde haue her spouse and husbände a waightie and substancyall wytnesse of her virginite, it was semely and conuenient, that suche a virgine as she was: sholde be in mooste highe and perfyghte tranquillyte and quyetnes, and it was conuenient and mete, that the mother of god sholde be not onely pure from all synne: but it was also accordynge that she shold be not so much as touched ony-whitte with the false tales of men. For she onely is excellently chaste: of whome the fame is aschamed to speake euyll. And therfore this mystery was hydde and kepte secrete a longe season. For it is lykely, that Marie and Iosephe dyd kepe these misteries in they herte: vntyll suche tyme that after the sendyng of the holy ghost from heuen, the gospell dyd spreade abroad his lyghte thugh out the hole worlde.

Confidre therfore now how many things we haue learned by this article comprehended in few wordes, fyrste that Iesus Christe is very god of god, and the same to haue ben borne very man of a woman a virgine, without the helpe or workynge of man, but by the worke of the diuine spirite.  
And

## The expofycyon of

The caufes  
of Chriftes  
comyng into  
the worlde.

And that he hathe come in to this worlde nat only to redeme the worlde: but alfo to teache and inſtruchte vs with moſte full auctorite, and to kende and enflame vs with diuerſe argumentes, vnto the loue of the heuenly lyfe. Now confidre me, I praye the, howe many horrible hereſies and erroures the lyghte of this verite hathe driven awaye, that is very fore agaynſt my wyl to reherce the deteſtable and abominable blaſphemes, with the vnhappy names of the authoures of them: but yet thys thyng ſhal profyghte and healpe wel hereunto that we may bothe more faſtly hold and kepe our beleffe: and alſo geue thanks the more abundantly to god, whiche hathe vouchefaued to open and ſhewe ſo greate lyghte vnto vs. That many dyd erre and holde wronge opinions aboute his diuine natiuite of his father: it is leſſe to be meruayled. But it is a poynte of more madneſſe, that his humane natiuite, which hathe ben proued and declared by ſo many and ſo euident argumentes, hathe ben aſſailed with ſo many monſtres of opinions, Carpocrates, Cerinthus, Ebion, Paulus Samofatenſis, and Photine in name, but

Carpocrates,  
Cerinthus,  
Ebion,  
Paulus Samofatenſis,  
Phorinus.

Scotine

Scotine in very dede, do graunte,  
 that Christ was a very man. But  
 they saye, that he was a pure and a  
 mere man, borne between man and  
 woman, after the maner of other  
 men; albeit he had the Soule of a  
 prophete. These men do mutilate  
 and mayme the persone of Christ of  
 more than the one halffe. Thesame  
 men do say that Christe is called the  
 son of God, but by free adoption:  
 lykewise as other good vertuose men  
 are. And that he was nat at all: a-  
 fore that he was borne of the virgine.  
 These heretikes, sayncte Johan euan-  
 geliste dothe openly refelle and con-  
 fute, pronouncyng plainly, That Johan. i.  
 the selfe same worde, which in the  
 begynnyng was with god and was  
 god: \* to be made fleshe. And in \* is  
 the same euangeliste our lorde hym-  
 selfe speaketh openly in this wyse, Johan. viii.  
 Afore that Abraham was made: I am.  
 Agayne Paule in the .ix. chapiter  
 to the Romaines saithe, Of whome Roma. ix.  
 Christe cam as touchyng his body:  
 whiche is god over all thynges,  
 blessed for euer more. Neither are the  
 Manicheis any whitte lesse madde Manicheis.  
 than these afore reherced, which  
 do gyue unto Christ som parte  
 of the diuine nature: but they do  
 I stiffly



## The expofycyon of

ftiffly affirm, that he toke upon hym mannes body, nat a very body in dede: but only a phantasticall body, lykewife as we do rede, that aungels and fendes haue otherwhiles apered in bodily fhape and lykenesse vnto men. These persons

• One that  
acts strange  
tricks, *Thaumatopeus.*

do make Chrifte a iuglere or a \* trogeter and a wonderfull deceiuer o men. But a phantafme is nat borne of a woman. Neyther can a phantafme or spirite do thofe thynges: whiche our lorde dyd fo many yeres fpace throughout all hys lyfe tyme, eatyng, drynking, fleepyng, waxyng wery, hungryng, thurftyng, fpeakyng, beyng conuerfaunte a-

† noon-day.

mong men at † none days, geuyng hymfelfe to be touched and handled, to be crucified, and flayne. He hymfelfe alfo fayde to his difciples in the lafte chapter of Luke, whan they were aſtonied and abaſhed, becauſe they thought that they had ſene

Luc. xxiii.

a ſpirite or a ghoſte. Wherefore are you troubled (ſaythe he) and why do you thoughtes and muſynges \* aſcende into your hertes: Beholde my handes and my fete: for it is euen myne owne ſelfe. Handle me, and ſe, for a ſpirite hathe neyther fleſhe, ne bones, ſo as you do ſe that I haue. Nexte after

\* ariſe in.

theſe

these cometh Valentine the framer <sup>Valentine.</sup>  
 and forger of worldes, whiche ima-  
 gined, Christe nat to have bengendred  
 of the substaunce of the virgine: but  
 to have broughte with hym a cele-  
 stiall body from heuen, or els (which  
 thyng madde Appelles dothe \* <sup>Appelles.</sup> wene  
 raither to be true) a body taken of the \* <sup>\* thinke.</sup> thinke.  
 elementes, in the ayre: and so to haue  
 passed thugh the body of the vir-  
 gine, \* lyke wyse as liquoure and \* <sup>as.</sup> as.  
 lyghte passe the through a pype of  
 lede, or throughe a cranel or hole.  
 But this is nat proprely to be borne:  
 but to passe throughe, for neyther  
 dothe the cranel or hole gendre or  
 brynge forth the sonne † bealme: † <sup>beam.</sup> beam.  
 but the sonne it selfe, neyther dothe  
 the pype gendre the liquoure: but the  
 fountayne or sprynge dothe it. But  
 whan Paule the apostle say the unto  
 the Romaines these wordes, Qui <sup>Ro. i.</sup> Ro. i.  
 factus est ex semine Dauid secundum  
 carnem, *i. e.* which as touchyng fleshe  
 was made of the sede of Dauid; and  
 in the .iiii. chapter to the Galatians, <sup>Gala. iii.</sup> Gala. iii.  
 Misit deus filium suum factum ex  
 muliere, *i. e.* God sente his son made  
 or gendred of a woman. By these  
 wordes he dothe openly professe, that  
 Christe dyd take the substaunce of his  
 body, of the substaunce of the virgins  
 I 2 body.

## The expofycyon of

body. Neyther euery thyng, whiche  
ony maner way is bredde or gendred  
of man: is forthwith a man (for els  
\* lyfe fhoulde be called men) But that  
thyng, whiche is conceyued in the  
matrice or wombe of a woman, of  
the very fubftaunce of man: and in  
due and lawfull tyme is borne and  
broughte forth by naturall membres  
in all markes and tokens lyke a man,  
and which is called a fonne) that  
thyng veryly is a man. Nexte  
cometh Arrius by foo muche the  
more wretched and madde in opy-  
nyon, by howe muche he dothe more  
fubtely and craftily geue unto Chrift  
the body of a man, and taketh from  
hym the fowle of man, faynge that  
the godhed was in ftede of foule, foo  
that in Chrift after his opinion there  
were but the two natures, that is to  
witte the bodye of man, and verbum  
(id eft) worde, whiche the fame  
worde for all that, Arrius willeth  
to be a creature, in dede more ex-  
cellent than all other creatures: but  
yet a creature. But with what face  
do they confeſs and graunt hym to  
be a man: from whome they doo  
take awaye the better parte of man?  
For who doth not know that man is  
made of .ii. feparable fubftances,  
that

\* Lice.

Arrius.

that is \* to witte of the body as of the \* to say  
 materiall substaunce, and of the soule  
 as of the fourme? wherfore yf ony  
 spirite doth moue the body of a deade  
 man: no man wyll calle it a man,  
 that he seeth; but a wondre or mon-  
 stre. But seyng that our lorde him-  
 selfe in so many places of scripture  
 doth make mention of his soule and  
 doth call hymselfe the sonne of man  
 as whan he sayth, My soule is heuy Mar. xxvi,  
 even unto the death. And whan he  
 sayth, Father into thy handes I do  
 commende my soule. And, No man Luce. xxiii.  
 doth take my soule or lyfe from me: Johan. x.  
 but I do laye it from me, you do Johan. viii.  
 \* seche to † slee me beyng a man \* attempr.  
 whiche haue spoken the trouthe un- † murder.  
 to you. And seyng that Paule wit-  
 nesseth the same sayinge, The media- 1 Timor. ii,  
 roure betwen god and men, the man  
 Christe Jesus: yf they do geve cre-  
 dence to the scriptures: how or with  
 what face dare they deny that  
 thyng, which the scriptures done so  
 manifestly expresse and pronounce?  
 yf they do not beleue the scriptures:  
 howe may they for shame desyre to  
 be accompted and taken for Christen  
 men? yf they wolde seme to be phi-  
 losophers: who euer \* ones dreamed \* once.  
 that that thyng myghte be called a



## The expofycyon of

\* then to  
lofe

Apollina-  
rius.

man whiche lacketh the fourme of  
man whiche fourme (I meane the  
foule) whan it is prefente, cauſeth one  
to be a man, and whan it goeth away  
cauſed that thyng, whiche was be-  
fore a man, \* than to leſe the name  
of a man. Thoſe men, whiche haue ſo  
wondrefull madde opinions: they  
ſtonde in daunger themſelves (and  
not unworthyly) leſte they may ſeme  
not to be men. Neither was the opi-  
nion, whiche Apollinarius dremed  
much wifer than theſe afore reher-  
ced, whiche dothe ſuffre a ſoule to be  
geuen to Chriſte: but ſo, that he dothe  
take from the ſayd ſoule, the mynd or  
underſtondyng, for in quicke planets  
there is a certayne Lyfe: for els they  
ſholde not growe, neither ſholde they  
els be ſayde to dye: whan they do  
widder or drye up. And in brute  
beaſtes alſo there is a lyfe and ſoule:  
for els they ſhold haue no fealyng  
or perceyuyng. But mynde or reaſon,  
and underſtondyng, amonge al ſen-  
ſyble creatures, is onely to man.  
This mynde is the princypall power  
of the ſoule, by whiche it dothe dy-  
ſcerne and iudge every thyng from  
other, by whiche it dothe ioyn or  
knytte together, or els diuide and  
departe thyngs in ſondre: and by  
whiche

whiche it gathereth or concludeth one thyng of another, by argumentation and reasonyng. But howe may they for shame professe Christe to be a man: whiche do take awaye from hym that thyng, by whiche man dothe cheslye and principallye dyffre from other \* beastes? Dis. \* Living  
 Dyd than the mynde of Christe, by animals,  
 reasonyng, of thynges knowne Animans.  
 gather and conclude, such thynges, as were unknowne to hym.

MA. There was nothyng unknowne to Christe) and yet as concernyng the condition and state of nature: he hadde a reasonable soule. For not aungelles neither, do understande by reasonyng, so as we do, neither shall we our selfes understande in the general resurrection so as we do now. But perfection added to nature, doth not take awaye the veryte of nature (For els the bodyes gloryfied sholde be no bodies) And yet is it none heresy or erreure to saye, that the soule of Christe beganne to knowe certayne thynges, whiche by the presence of the godhede it dyd afore perfyghtelye see and perceyue. I saye begane to knowe the same thynges otherwise, after the maner of men, not for that

## The expofycyon of

- he knew theym not before. But be-  
 cause the maner of his knowynge  
 now, was \* fondry and diuerfe from  
 the maner of his knowynge before.
- \* Distinct. Johan. 1. He had feen Nathanael, whan he  
 was under the Figge tree, because he  
 dyd knowe it more certaynly than  
 we do thofe thynges, whiche we do  
 fee with our iyes. But afterwardes  
 whan he faw hym with his bodyly  
 eyes, indede he dyd not learne any  
 newe thyng, which he knew not be-  
 fore but he fawe otherwife, the  
 fame thyng that he hadde fene be-  
 fore.
- Appollinari-  
 us. Apollinarius addeth another  
 madde opynyon, that the worde dyd  
 not take unto it flefhe or body, but  
 that fomewhat of the worde was  
 tourned into flefhe, myfunderftond-  
 ynge the wordes of fayncte Johan, Et  
 verbum caro factum eft (id eft) and  
 the worde was made flefhe, that is to  
 fay, after his false interpretation, the  
 worde was chaunged into flefhe:  
 lykewyfe as the ayer condensated  
 and made thicke or groffe, is tourn-  
 ed into water, and as the water ra-  
 ryfied, and made fyne and fubtyl,  
 is tourned into ayer. But a man is
- Johan. 1. \* Fictitious not made of a \* countrefayte worde  
 tourned into an humayne bodye;  
 but man is made of a reasonable  
 foule

foule and a mortall body. If by the worde they do understonde the sonne of god: god as he is made of no-thinge: soo can he not be tourned into ony thinge, nor ony thyng into it, if we wyll speke properly.

And yf philosophers do deny, that fiere maye be tourned into water, which are both creatures: how much more agaynste all reason is it, a thyng increated to be tourned into a thyng created? But you wyll saye they make the worde a creature: but a more excellent creature than all aungelles. But yet euen between an aungell and the body of man there is more dyfference: than is betwen fyre and water. But this erreure conceyued folyshely of the euangelystes wordes: the wordes immediately followinge do refelle and confute. Et Johani. i.  
habitauit in nobis (that is to say) and he hath dwelled amonge vs. For that thyng is not sayde to be conuersaunte in body, whiche is transformed into body. But the body is well and aryghte called the dwellinge place of the soule. And man is well and aryghte called the temple of god. And no whitt wiser is the erroneuse opinion of falsenamed



## The expofycyon of

Eutyches  
in greke is  
as muche as  
to fay hap-  
pie, whiche  
is no righte  
name: for  
that unhap-  
py and  
wretched  
hereticke.  
\* affirme  
† composed.  
†† made one

med Eutyches, whiche dyd \* putte  
in Chrifte to be but onley one na-  
ture, † compost and made of the di-  
uine and humane nature bothe to ge-  
ther. Yf he hadde fayde, that one  
fyngulare perfone hadde ben †† vned  
of two natures, and that euen one  
perfone indiuiduale (as the terme of  
logicions is) some what he hadde  
ben to be herde and beleued, for it  
is certayne and undowted, that there  
was in Chrifte, two or also thre son-  
drye natures, and diftincte eche of  
them from other. Man is compofte  
and made of a foule and a bodye.  
But the diuine nature, becaufe it is  
moſte fyngle: it refuseth all names  
or wordes of compofition. † It  
vned or dyd knytte it ſelfe into one  
hypoftaſe or perfone, by the meanes  
of the foule, beyng ioynd and  
cleuyng to the bodye, but it was  
not confuſed or mengled \* into the  
ſame nature. Neſtorius whiles he  
dothe dylygently eſchewe this  
lymekylle: he felle into the cole-  
kylne, profeſſyng in Chrifte to be  
two perſighte natures, the nature of  
God, and the nature of man: but  
he maketh than as many Perſones,  
denyng the worde † to have ben  
vned and knytte to man into one  
perſone:

† The Unity  
of the word  
with fleſh is  
this, that  
the word  
and the  
fleſh is.  
\* ſoe as to  
be turned  
into fleſh.  
Neſtorius.  
Prouerbe.

† and Hu-  
mane Na-  
ture to be

persone: but onely to haue inhabited man by grace, wherfore he gathereth and concludeth, that in one Christe there is one persone of man, and another person of god, and that Marie is not well called the mother of God, but onely the mother of man; all be it that the aungell in Lukes Gospel dothe saye to the Luce. i. virgine.

For that holye thyng, whiche shall be borne of the: shall be called the sonne of god. For the vnite of the personage, causeth, that by a certaine \* *idiomatum, i. e. communione* \* *Idiom.* of proprieties of speakynge, euen those thynges, whiche do not agree but onely unto the humane nature: maye also be sayde aryghte of god: † but onely in the voyces concrete.

God was borne of a virgine, but not the godhed. God suffred, but not the godhede, and Man is god, but not the Nature of man is the godhed. † But then this it to be used onely in the

But \* because there is none ende \* though of errours: I wyll make an ende of this reherfall, and I feare, lest I haue allredye made the † werye † weary with rehercynge soo manye errours. DISCIPLE. Verylye I haue pitie on these heretickes. Howe be

## The expoficyon of

\* their

†stedfaſtly

† to the ad-  
vantage

\* Becauſe

be it yet \* there madnes hathe  
doone me good : by reaſon of whome  
it is cauſed, that bothe I do more  
clerely perceyue and ſee the trouthe,  
and alſo do more † faſtly beleue it.  
M A s. The heretikes are worthy no  
thanke herefore, but god is very  
greatlye to be thanked, whoſe good-  
neſs hath toured the malyce and  
wickednes of other men, unto his  
ſeruauntes, † in to the lucre and en-  
creace of godlyneſſe. D I s. Why is  
not than the ſymbole or Crede made  
in the ſynode holden at Conſtanti-  
nople, contented to ſaye, Natus  
ex Maria virgine (id eſt) borne of  
the virgine Marie, but addeth et  
homo factus eſt (that is to ſay) and  
was made man? M A s. \* For  
they which wold diſpute ony thyng  
ſubtyly of Chriſte, althoug they  
be holden with diuerſe and ſondry  
erroures: yet in this one thyng  
they do al agree, that they do deny  
hym to be man, in as muche as they  
do take from hym ſome thyng,  
whiche yf we haue not: none of vs  
ſholde be called truely a very man.

Therefore is this expreſſed. Et  
homo factus eſt (that is to ſaye)  
And he was made man: that no man  
ſholde come to baptiſme beyng in-  
fected

fecte with the poyson of them.  
For els what man is so farre with-  
out commune iudgemente and rea-  
son, that whan he hereth saye, that  
the two Gracches were borne of  
Cornelia: wyll aske the question,  
whether the two Gracches were men?

Dis. Whereof come it than, that  
these men were soo meruaylously  
blynde? M A S. Veryly because they  
had \* leuer make † serche and dis- \* rather  
pute of the diuine matters, than † inquiry.  
symplely to beleue them. The

scripture sayth: that we shal \* haue \* N.B. Eras-  
none vnderstondynge or perceyu- mus has not  
ynge, excepte we wyll beleue. But set down the  
they wold perceyue and vnderstonde place of  
by the prowde philosophie of the Scripture  
worlde, afore that they wolde be- from  
leue. Lette here therefore be the whence he  
ende of this communication, that cites this  
after thou haste recorded these Text. I  
thynges with thy selfe in thy mynde take it to be  
and haste geuen thanks to the di- in Isa. vii.  
uine spirit: thou mayste retourne 9. where  
the more cherefull and lusty to the 70 says,  
learne the residue that is behynde. *ἐὰν μὴ πιστεύ-  
σητε ἔτι μὴ  
συνῆτι. If  
ye will not  
believe, nei-  
ther shall ye  
understand.*

The



The expofycyon of  
The fourth instruction.

DISCIPLE.

**I**T followeth. He fuffred under  
Ponce pilate: was crucified  
deade and buried. M A S. Those men,  
that geue unto Chriſte an imagina-  
rye and phantaſticall body: the  
ſame men do ſaye, that all ſuche  
thynges as it is red that Chriſte dyd  
fuffre in hys humane nature, he dyd  
nat fuffre them in very dede: but  
only phantaſtically and apparently.  
But we, which taughte by god do  
beleue, that he was a very man: do  
also beleue, that he did fuffre verily  
and \* Really and \* mater in dede, both in mynd  
and in body, and that he was verily  
crucified, dead, and buried. The  
deathe of a naturall man is the ſe-  
paration of the ſoule from the body,  
† once whiche ſeparation whan it is † ones  
made: all we do knowe, what maner  
a thyng the deade body is than: but  
the ſoule, becauſe it is immortal,  
though the body be decayed and fal-  
len awaye: yet hathe it ſtyll be-  
yng, lyuyng with Chriſte (if it  
departed from the body with faythe)  
\* expecting and \* lokyng after the reſurrection  
and riſyng agayne of her owne  
body. D. What difference is there be-  
twene an aungell, and a ſoule that is  
ſepa-

separated from the body? M. Verily this, that a soule is in dede a mynde: lykewise as aungels are, but so created of nought, whan it is putte in to the body: that it is naturally apte to geue life, to gouerne, and to moue nat euery maner body: but that body only, to whiche it is specially appoynted and ordayned by god. This difference is there betwene the deathe of Christe, and the deathe of one of us: that our soule by the violence of sicknesse and disease, or els thorowe defaulte and wante of humoures, is driuen out from our body. But our lorde willyngly layde from hym his soule and lyfe, euen lykewise as he dyd \* wylfully com \* voluntary- to the crosse and passion. A † token ly. hereof and an euidente argumente is, † proof that he gave vp the ghoste vpon the crosse immediately after a great and a strong crye. \* Ye moreouer his owne † yea selfe also saythe in the gospels of Johan, No man taketh away my lyfe from me: but I do laye it from mine owne selfe. D. But where was in the mean season the word or the seconde persone of the godhed: whiche thou saydest to be so † vned and knytte to man: that both together made † personally united with the Humane one persone? was it in the soule de- parted Nature.

## The expofycyon of

parted from the body? or els was it in the deade body? M. Sainte Augustine deuotedly dyd beleue and fuppofe, that the godhed was neither feperat from the body neither from the foule, but was prefente with them both. But it is better not to

\* Labrynth

entre into the \* combrefome mafe of fuch maner questions: out of whiche it is harde to fynde ony waye to gete out. Now we do teache onely rudimentes and princyples: and not the moſte hyghe poyntes: we do † caſte a fundation or grounde of our warke: we doo not finifhe and make it full perfighte, for we do inſtructe

† lay

† young per-  
fon

\* young

a \* nouyce newly conuerted, and not a diuine: and to make an ende, we doo informe a † iongeſoldier to faythe and beleffe: not an olde worne chaumpion to battayle and fyghte. DISC. Why do we adde theſe wordes, paſſus eſt (that is to ſay) He ſuffred: ſeying that the ſayde wordes are not added of them in the olde tyme? Dothe he not ſuffre who ſocuer is crucified? MAs. It appereth, that this particule alſo was added agaynſte certayne men, whiche dyd imagine, that the worde dyd as it were ſwalowe up the body, that it toke unto it ſelfe: and transfourming it after

a certayne maner into it selfe: dyd  
 make it suche a maner body that it  
 could nat fele any payne or greffe.  
 They say, that Galanus was the au- Galanus.  
 thoure of this opinion: But the  
 scripture on euery syde speaketh o-  
 penly agaynste this. Fyrste Esaie the  
 prophete saythe. He hath verily ta- Esaic. liii:  
 ken upon hym our sycknesses, and  
 our sorowes and greffes he hathe  
 borne. And leste any man myghte  
 fynde a cauillation and say, that the  
 prophecy is darke, and that it myghte  
 be, that som other person is meante  
 in the sayde prophecie than Christe:  
 Sayncte Luke in the .viii. chapiter of Actum viii.  
 the acts telleth, how Philippe, which  
 beyng warned of the holy ghoste had  
 ioyned hymselfe to the chariot of  
 the \* gelded man: dyd by the infor- \* Eunuch.  
 mation of the same spirite, expounde  
 and declare this whole place, to him,  
 of the passion of Christe. And holy  
 and godly men do apply that unto  
 the passion of Christe: which is red  
 in the lamentacions of Jheremie. O  
 all you that do passe by, in the waye: Threnox. i:  
 take hede and se whether there be  
 sorowe or payne, lyke unto my  
 sorowe and payne. And in the go-  
 spell of Luke, our lorde saythe,  
 Ought nat Christe to haue suffred Luc. xliii.



## The expofycyon of

theſe thynges : and ſo to entre into his glory ? Alſo in the fyrſte epiſtle of Peter, and the ſecond chapiter : it is writen thus. whiche whan he ſuffred : dyd not manace or thretten. Agayne in the ſame place. Chriſt hathe ſuffred for us : leauyng you an enſample, that you ſhold folowe his ſteppes. But how ſhall we folowe hym in ſuffryng paynes and greſſes : if he hymſelf ſuffred or felte no payne or greſe at all ? And ſaincte Paule in the .viii. chapiter to the Romanes ſaythe. Yf it ſo be that we do ſuffre together with hym : that we maye be glorified alſo with hym. Sayncte Paule calleth here ſuffrynge together with hym, nat to haue compaſſion and to be ſorry for another mannes euilles, or hurtes, and greſſes : but accordyng to the example of hym, to ſuffre and abyde patiently the perſecucion of euyll and wicked men. And that Chriſt ſuffred in ſoule alſo : euen his owne ſelfe doth witneſſe ſayeng,  
**Math. xxvi.** My ſoule is heuy euen unto the deathe. Adde hereunto, that our lorde euen al his lyfe long dyd ſuffre many thynges for our ſakes : beyng hungry, beyng thurſty, waxyng we-ry and faynte, being reuiled, and de-  
ſpigh-

spightuously handled, driuen out,  
taken, bounden, \* bespitted, and \* Spit upon,  
buffeted. To these things and to

other lyke: may this worde passus  
est (id est) he suffred, belonge and  
be referred. D. why dothe the sym-  
bole or Crede so diligently expresse  
the kynde and maner of his deathe?

M. For the same consideration and  
skyl, for which it dyd expresse the  
name and the forename of Pylate,  
that is to witte for the more euidence  
of the history. D. why wold god

redeme the worlde with the deathe  
of his owne sonne: and that with  
suche maner deathe? M. But do

thou fyrst make me aunswere to one  
thyng. If any phisicion beyng

excellently skylled in his faculty,  
dyd take unto his cure a man, that  
were sicke of a perilouse and deadly

disease: and one, that were nothing  
skylled in the crafte at all, wolde  
aske hym the question why doest

thou cure this man after this maner?

Sholde he nat seme † lewde, and † Culpable;  
very worthily? Howe moche more

\* lewde thyng is it than to requyre \* Impuden-  
an accompte or a cause of god: ta.

wherefore he wolde redeme the  
worlde after thys manner?

## The expofycyon of

This thyng thou muſt ſurely and ſtedfaſtly beleve, that nothyng pleaſeth god but that, that is beſte) whether it ſeme ſo to us, or not ſeme ſo. **D**i. The fundation and groundewarke of my faythe ſtanderthe faſte and unſhaken: but yet I ſuppoſe it is lawful, religiously and with reuerence to enquire of theſe thynges. **M**a.s. Ye veryly; and lawful for us alſo to make aunſwere, but with the ſame religion and Reuerence. But theſe thynges doo require a peculyare and propre treatiſe: howe be it yet I wyll touche a fewe thynges, as it were by the waye.

Death came into the worlde by an earthely man: it was conuenient, that the ſame ſholde be taken away by an heuenly man. By unlawfull pleaſure, crope in the death and deſtruction of mankynde: by paynes and doloures, helthe and ſaluation was repayed. By a virgine diſceyued with the inſpyration of the ſerpente, came calamite and miſerie: by a virgine made greate with chylde by the inſpiration of the holy ghoſte, came agayne welth and felicite. And that god beyng offended and dyſpleſed, is reconciled and pacified by the bloud and ſlaughter of brute beaſtes,  
not

not onely the lawe of Moses dyd perswad it, but also Abel euen forthwith in the very begynyng of the worlde dyd offre of the fyrst begotten of his shepe In so much that the very paynymes also, which never had knowledg of the very lyuyng god, yet were perswaded and dyd beleue surely, that mennes offences were clensed and washed awaye with deathe and bloude. In certayne countryes, and amonge certayne people it was a commune maner and custome, al the yere longe dylygently to kepe and nouryshe a man which had wyllingly and of his own accord offred hymselfe to death, and hym in the meane season they dyd haue in reuerence and wourshyppe, as an holy oblation and sacrifice dedicated to god.

The maner  
of certayn  
paynymes.

And at the yeres ende they did caste hym into the see, thynkyng and judgyng that by the death of that one man, what so ever euylles and misfortunes were towards the cyte: myghte be tourned awaye and kepte from it. And Codrus and Curtius, Val. mar. lib. v. titulo. vi. de pietate erga patriam. and the two Decii are hyghly and studiously prayfed of authoures: which wyllinglye gave themselves to death for the helthe and saluation of the commune weale. yt was \*conveni-

\* Meert and  
ente right.



## The expofycyon of

ente therefore and accordynge, that  
 a true and an effectuall hoſte and ſa-  
 crifice ſholde be offered up, not for the  
 incolumite and preſeruacion of one  
 cyte, or of one nation : but for the  
 helthe and ſaluation of the hole  
 worlde, whiche mighte take away  
 the other hoſtes and ſacrifices of all  
 men beyng eſther ſuperſtytious or  
 els of ſmalle efficacie and ſtrength.  
 For ſoo greate was the \* charite of  
 Chriſte, ſoo greate was his purite :  
 that he beyng ones offered up in ſa-  
 crifice, mighte and ſhuld ſuffice to a-  
 bolishe and take away all the ſynnes  
 of mankynde : althoughe there hadde  
 ben moo worldes than one. For this  
 dowlleſſe was that very whole † brente  
 ſacrifice, which whole dyd \* brenne  
 and was on fiere with the love of man-  
 kynde. This was that moſte pure  
 bloude of the unſpotted lambe, whiche  
 ſprincled on the poſtes, putte by the  
 deſtroynge aungell. Nowe the kynde  
 and maner of deathe, beſydes that it  
 was moſte paynfull : it was alſo moſte  
 uyle and ſhamefull maner of death  
 that coulde be namely among the  
 Jewes. To whome he was execrable  
 and hadde in abomination : who ſo  
 ever dyd hange on a tree It muſte  
 nedes be an excedynge greate payne :  
 whiche

¶ Love.

Leuitici. vi.

† Burnt.

\* Burne.

Exodi. xii.

whi Chriſte  
 wolde dye  
 on a croſſe.

whiche sholde for all men paye and  
dye out the euerlastyng paynes;  
and that was an happye and blessed  
shame and dishonoure; which had  
to all men opened the waye to euer-  
lastyng glory. Now is there no-  
thyng more execrable and \* odible \* <sup>Hateful,</sup>  
to god: than is Synne. This igno-  
myny and curse he dyd translate un-  
to hymselfe for a season: that he  
myghte purchace and obtayne the  
blessyng of god for us. It dyd al-  
so pertayne and belonge to the  
faythe and credence of the historie;  
that he sholde dye condemned by  
open iudgemente, and that he sholde  
geue up the ghoſte † a hyghe upon † <sup>On high,</sup>  
the crosse: lestt onye man myghte  
els suspecte and mysdeme, either that  
it was no very deathe: or els that  
another man had been putte in  
Christes stede. Lastt of all, it was  
\* conueniente, that he sholde dye on \* <sup>Meer,</sup>  
hyghe with his armes stretched out  
abrode which for his vnspeakable  
† charite dyd couete to embrace all † <sup>Love.</sup>  
men and wylled all men to be saued,  
lykewyse as he sygnyfienge the  
kynde and maner of his death to  
his disciples sayde. Whan I shall be <sup>Joan. xii,</sup>  
lyfted up from earth; I wyl drawe  
all thyngs unto myne owne selfe.

## The expofycyon of

And I tolde the and gaue the know-  
 ledge alfo heretofore, that the lorde  
 came into the worlde not onely to  
 clenſe us, from our ſynnes: but alfo  
 bothe to ſhewe us the waye by which  
 we muſt come to eternall glorye,  
 and alfo to geue ſtrength to our  
 weaknes, by reaſon of which we are  
 prone and redy to fall agayne into  
 ſynnes, and alfo are \* to feble to  
 bear either prosperite or aduerſite but  
 with the one, that is † to witte with  
 prosperite we are corrupted, made  
 wanton, and proude, and with the  
 other we are diſmaide, \* mated, and  
 ſtricken into heuineſſe and deſpayre.  
 For who ſo euer with ful fayth and  
 truſt ſetteth his iyes ſtedfaſtlye upon  
 Chriſte faſtened on the croſſe: that  
 perſone as he is afrayde ſoo ofte in a  
 certayne maner to crucify Chriſte  
 agayn, as he doth committe thoſe  
 thynges, for the waſhyng awaye of  
 which he ſuffred death: euen ſo  
 ſcaſely is there ony man ſo feble  
 and weake mynded, but that he doth  
 more patiently and with more quiete  
 mynde ſuffre the afflictions of this  
 worlde, whan he doth conſidre and  
 reckon in his mynde, howe many  
 thynges he hath ſuffred for vs: which  
 was free from all \* infection of ſynne.  
 And

For what  
 cauſes our  
 lorde came  
 into the  
 worlde.

\* Too.

† To ſay.

\* Dejected.

Who ſoo e-  
 uer doth  
 committe  
 thoſe ſynnes,  
 from whiche  
 Chryſte dy-  
 ed to make  
 vs free: doth  
 after a cer-  
 tayne maner  
 crucifie  
 Chriſte a-  
 gayne.

\* Infection.

And who can be founde so vngentle and vnkynde, that he wyl not loue hym agayn: whiche dyd so fyrste loue hym, and with so great benefyghtes prouoke hym to loue agayn?

Briefflye all the philosophie and wisdom: all the solace and comforth, and al the strength of a christen mynd is in the crosse of Christ. But the consideration of these matters belongeth not to this busynesse: whiche we nowe purpose and haue in hande.

D. s. Why wold he hange in the middes betwen two theues? M A S. To shewe, that euen to malefactours and synnefull persones, there is hope of saluation, in the myddes of theyr \* vere ponishmements: yf they wyl \* Very.

beseche and disire sorowfully the mercy of Christ. D. Why wolde he not, that his legges shold be broken? M A S. Because it was † so darkely prophesied before, you shall breake no bone † Typically. Num. ix. of it. D. Ye but these thynges were not so don, because it was prophesied and sayde before, that they shold be don after such maner: but therefore were they sayde before: because god had so eternally ordayned and prefixed: that they sholde be don in such wyse.

M A S. Thou doest very well and a righte,



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righte, to thynke that there was no-  
teyng don in Chrifte without skylle,  
or by fortune and chaunce: but that  
all thynges were done by the decre  
and ordinaunce of eternall god. But  
yet the fcripture dothe otherwhiles  
fpeake after this maner. Ut impleren-  
tur fcripture (id eft) that the fcrip-  
tures fhoulde be fulfilled. But in this  
maner of fpeaking, the comunction  
ut id eft, that dothe nat betoken  
the ende and finall caufe: but that,  
that followeth and cometh to paff,  
and the proffe of the thyng. The fcrip-  
ture wente before: the proffe or per-  
fourmaunce dyd folowe and cam after.

How this  
coniunction  
yt is taken  
other whiles  
in the fcrip-  
ture.

¶ Meer.

And it was very \* femely and conue-  
nient, that, that moſte ſacred and bleſ-  
ſed body of Chrifte ſhould haue no  
maner faughte or deformite, that is  
to witte none unperfighte membre,  
lame, or croked, lykewiſe as it is be-  
leued, that our bodies ſhall not haue  
in the generall reſurrection. To cauſe  
beleffe of his reſurrection: the printes  
and tokens of the fyue woundes were  
ſufficiente, whiche, as it were certayne  
preciouſne ſtones, do nat diſfigure  
that bleſſed body: but do beautify and

† Adorne.

† anorne it. And for the ſame pur-  
poſe he wolde not that his body  
ſhoulde corrupte and putrify in the

Joannis. xix.

graue.

graue. He dyed and gaue up the  
ghoste, afore it cam to the breakyng  
of the legges, and he rose agayne;  
afore that the deade body was cor-  
rupted. These thyngs do so com-  
mend the dignite of hym; that they  
do not let or hyndre the verite of his  
nature. D<sup>i</sup>. Why wold he be layde  
up into a newe graue, in which ne- Joannis. xix.  
uer any man had ben layde as yet;  
and besydes that cutte or hewde out whi Christ  
of the naturall and stronge \* rocke of wolde be  
stone? M<sup>a</sup>. This thyng dyde make buried in a  
partely for the dignite of Christe: chre. new sepul-  
and partelye for the fayth and cre- \* Rock.  
dence of the history. But in euey one  
of these thynges are hydde great my-  
steryes, whiche thou shalte than  
here: whan thou hast † layde away † Passed.  
thyne infauncie. Nowe we do offre 1 Cor. iii.  
mylke unto the as to an infaunte or  
younge babe. D<sup>i</sup>. Seynge that this  
history is confirmed and estabished  
by so many argumentes: have there  
ben any men which dyd dowte of the  
trouth? M<sup>a</sup>. The Jewes do graunte The Jewes;  
and confesse, that Jesus wes crucified,  
\* verye matter in dede: but they do \* Verily  
denye, that he was crucified for the  
saluation of the worlde. There haue  
been also certayne christen men,  
which do professe, that Christe dyd  
verily

## The expofycyon of

verily fuffre in his humanite, and that for the helth of the worlde, but the fame did fuppose rather than fafly affirme, that lykewife as he fuffred in his body here upon earth for lyue men: euen fo his foule dyd fuffre in helle for the fouls that were kepte and holden there; and agayne that after his refurrection he was crucified or fhall be crucified in the ayer for the \* fpretres of the ayer. Basilides a man full of pytye (god knoweth) doth deny, that Chriftie hymfelf was faftened on the crosse: but he fayth that one Simon of Cyrene was hanged up in his ftede, whiche was compelled to be Chriftes † vicare in bearing of his crosse. But yf it were foo, that an other man was crucified in his ftede: than dyd he hymfelfe neither dye, neither ryfe agayne, neither dyd he redeme vs with his owne deathe. But thefe are but the dreames and fonde fantasies of mannes mynde. The fcripture doth moft manifetlye teache us, that Chriftie hath \* not fuffred but ones for all, and that he died upon the crosse under Ponce Pilate, and that he died not for ony other creatures, fave oncly for the redemption of mankynde. Saynte Paule fayth playnly, Chriftie rifynge ones from deathe:

\* Spirits.  
Basilides.

Luke xxiii.

† Substitute.

\* Suffered  
once.

deathe: dieth no more, deathe hath  
 power no longer ouer hym. And that  
 he diede as touchynge to synne: he  
 died but \* ones for euer, but as touch- \* Once.  
 yng to that he lyueth he lyueth to  
 god. Peter cryeth, Christe dyed ones i Pet. ii:  
 for our synnes. Thou hereste here  
 expreffelye, that he died ones. Thou  
 hereste, that he rose agayne, and that  
 he shal dye no more, and doest thou  
 say that he died not hymselfe: but  
 that another man was brought in, in  
 his stede, and was his \* vicare in suf- \* Substitute.  
 frynge deathe: lykewise as it is  
 † redde in poetes fables, that in the † Read.  
 ilonde called Aulis a whight hynde  
 was conuayde in, in the stede of Iphi-  
 genia, which sholde haue ben slayn in  
 sacryfyce? And dothe another of you  
 crucifie his soule agayne in helle? And  
 another agayne of you crucyfyce  
 whole Christe agayn, in the ayer?  
 Thou hearest the prince of Apostles  
 cryenge openly, Christ suffred for us: i Petri. ii.  
 and wylt thou o Jewe, that his death  
 dothe, not proufghte or auayle onye  
 man? Lette us now procede to other  
 thynges. Dis. It foloweth, he wente  
 downe to helle.

Mas. This is the article, which (as  
 I sayde before) Cipriane sayth not to  
 be hade in the Romane symbole, no  
 neither



## The expofycyon of

neither yet to be added in the Churches of the Easte, ye and moreover, although the symbole of the fynode holden at Nice, or of the Synode holden at Constantinople, is none other thyng than a declaration of this symbole, yet is there not there neither, so much as ony thinge that is correspondent to this particule. Finally the very inconcinnite and unhandsome ioyninge or hangyng together of the speche and oration, is an euidente argument; that it is a percell thruste in amonge the other articles, by some other man. These wordes, *sepultus est* (id est) was buried, do belonge to the body, which layde aslepe by death, doth ryse agyn, that is, doth as it were waken from slepe. But these wordes, *descendit ad inferos* .i. he went downe to hell, they do referre unto the soule, which neither was buried, neither dyd rise agayn but beyng departed and sondried for a time, shortly after returned agayne into the deade body. whether saint Thomas of Aquine dyd adde this particule I am somewhat in doute. There is a certayne suspition, that it shold be added of some othere man: at the leaste by this argument, for that it is not in the mete place.

For

The article  
*descendit ad  
inferna*, was  
no percelle  
of the  
Crede, at  
the fyrste  
makynge of  
it.

For whan he doth make the thyrd  
of the Resurrection: he maketh the  
4 article of the goynge downe to  
helle: excepte peradventure he meante  
this, that Christe after that he was  
rysen agayne from death to lyfe,  
went downe in body and soule to  
hell. Another litle worke, whiche  
goeth abroad bearynge the title of  
faynt Thomas upon the symbole doth  
interprete and declare the contrary  
hereof, and doth vse also a contrary  
order, for there the goynge down to  
hell goeth before the resurrection,  
how be it this sayde opuscle, although  
it be a clarkely and an holy worke:  
yet it semeth not to be the worke of  
Thomas of Aquine. D I. Why was  
not this particule added or put to?

M A. Because the fathers of olde tyme  
dyd with great relygyon and feare  
take hede and beware, that they  
wold not affirme ony thyng, namely  
in the crede, whiche were not expres-  
sed in the holye scriptures of both te-  
stamentes. Nowe suche maner arti-  
cles are all the other: onely this one  
excepted. D I. Howe than durste  
they, that came after, be so bolde to  
adde it? M A. Because they semed to  
themselves, that they hadde gathered  
this evidently enough of the holy  
scrip-  
Why this  
article was  
left out.

## The expofycyon of

- \* Sifted. fcriptures diligently \* boulded and examined, to the which they do adde some reafones alfo, not thofe verily moſte ſtronge and muincible : but yet not utterly unprobable, They do aledge and brynge forth theſe authorities of the pſalmes. Et in puluerem mortis deduriſti me .i. And thou haſt brought me into the duſte of deathe.
- Pſal. xxi. And Que vtilitas in ſanguine meo dum deſcendo in corruptionem. .i. what proufghte is there in my bloude : whils I do go downe into corruption?
- Pſal. xxix. And again, Deſcendi in limum pro- fundi & non eſt ſubſtantia; And that alſo. Domine eduxiſti ab inferno animam meam ſaluaiſti me a deſcenden- tibus in lacum (that is to ſay) Lorde thou haſte broughte forth the my ſoule from hell, thou haſt ſaued me from the noumbre of them that go downe into the pitte. And that alſo, Non derelinques animam meam in inferno .i. Thou ſhalte nat leue my ſoule in hell. whiche testimony, Peter, in the
- Actes. ii. Actes, dothe teache to haue ben pro- phecied afore of Chriſt and not of Dauid : ſo as the Jewes dyd interprete it. They allege alſo this texte, Eruiſti animam meam ex inferno inferiori. .i. Thou haſte delyvered my ſoule from the neithermore hell. Agayn, this
- Pſal. lxviii. The Engliſh in our Pſal- ter is, I ſtick faſte in the mud where no water is.
- Pſal. xv. Pſal. lxxxvii.
- texte,

texte, estimatus sum cum descendentibus in lacum, factus sum sicut homo sine adiutorio, inter mortuos liber (id est) I was reputed amonge men goynge downe into a pytte. I was made as a man without helpe, among deade men free and at lybertie. Also that texte of Osee the prophet, O Osee. xiii. mors ero mors tua & morsus tuus inferne (that is to say) O death I wyll be thy deathe, and I shall be thy \* bytte: o helle. They brynge forth \* Devourer. also of the gosspeil of Mathue the wordes of synete Johan Baptist, Arte Math. xi. thou he, which shalte come? or shall we wayte after another? for this speche some men do interprete of Christes goyng downe to hell. They alledge also that Texte of the Epistle 1 Pet. iii. of Peter.

Christ was \* mortified and killed \* Dead. in dede, as touchynge to his fleshe: but was † quickened in spirite, † Alive. in which spirite he went also and preached to the spirits that were in prision. They alledge also of the .xxiiii. chapitoure of Ecclesiastici, that whiche was spoken and sayde under the persone of wisdom. Penetrabo inferiores partes terre, & inspiciam omnes dormientes, & illuminabo omnes sperantes, in  
L domi-



## The expofycyon of

domino (id est) I shall entre into the lower partes of the earth: and I wyll loke vpon all them that slepe, and I wyll lyghen all them that hope and truste in the lorde. And many other lyke places of scripture. But there is none of all these authorities, that may constrayne hym, that lyfte to thwarte and fynde cavyllations: to beleue, that the soule of Christe wente downe by it selfe personallie to helle, or (as they call it) to lymbum. For the scripture dothe oftentymes call deathe, and the graue, by this name inferos, whiche same worde is englyshed otherwhiles helle, as for example in the .xliiii. chapitoure of Genesis.

What this worde inferi doth signifie otherwhiles in the scripture.

Morietur & deducet famuli tui canos eius cum dolore ad inferos (that is to saye) He shall dye and thy seruantes shall brynge his hore heares with sorowe to his graue. He called here the aged bodye of Jacob: horeheares: and by this worde inferos, he meante the sepulture or graue. And this thyng dothe saynte Cipriane in fewe wordes in a maner shewe, whan after that he hadde sayde before that this partycle is not hadde neyther in the churches of the west, nor in the churches of the east, he

he addeth afterwarde these wordes.

Vistamen verbi videtur eadem esse in eo quod sepultus dicitur (that is too saye.) Howe be it there semeth to be the same strengthe of the worde: in that, that he is sayde to haue been buried. As who sholde saye, that descendere ad inferna, were noughte els: but to be buryed in the graue, which our lorde speakyng of his owne buryall called to be in the hert of the earth. In these testimonies which they alledge of the scripture there are certayne, whiche are well nere of no wayghte, but there is none of them, but eyther it is darke with the myste of allegorie: or els it dothe receyue dyuerse and manifolde interpretations.

Neither are the reasons, whiche they do brynge: of muche more wayghte. Amonge whiche one is playnly and vtterly rejected and refused. **D I S C.** Whiche is that? **M A S.** Because orygynall synne dyd not onely brynge the deathe of body, but also the tourmente and payne of soules, that by the reasone of it they shoulde wante the vyfyon and syghte of godes face: therefore they do suppose it to be \* conueniente and ac- \* Meet and cordinge, that lykewyse as Christe right.

## The expofycyon of

by the deathe of his bodye, dyd abolyſhe and take awaye bodyly payne: euen ſoo by ſuffrynge in his ſoule, he ſholde take awaye the payne of the ſoules. **D**IS. Are we than at lybertie, whether we lyſte, to beleue or not to beleue this particle? **M**AS. Yf the vniuerſall church hath now receiued it: it is not lawful for the not to beleue it. It is ſufficiente for the, to profeſſe that Chriſte dyd ſo deſcende ad inferos: as the ſcripture and the church dothe thynke and meane. But yet as it is a poynte of Chriſtiane wyſdome not to beleue verye lyghtlye that thyng for certayne and vndowted, whiche is not expreſſed in the holy ſcriptures: euen ſoo is it a poynte of Chriſtian mekenes not to reſuſe proude and forwardly that thyng, whiche the relygyouſe contemplacyon of good and godly men hathe taughte, either to the ſolace and comforte, or els to the erudition of them that do beleue, of which ſorte are theſe thynges alſo. That the holye ghoſte toke one of the moſte pureſt droppes of bloode out of the virgine Marias herte, and layde it downe into her matrice: and that hereof ſodeynly was made the perſighte body of a man,

Nota.

man, soo smalle as is a lytle spyder  
 whiche is but euen nowe copen  
 forth from the egee: But yet with  
 all the membres fulle fynished and  
 perfyghte: and that in the same mo-  
 mente a soule was infused and putte  
 into it, beyng euen verye than forth-  
 with as perfyghte in all powers and  
 qualytyes, as it is nowe in heuen,  
 likewyse, that they doo teache, that  
 Christ by the reason of the complexi-  
 on of his humane body (whiche they  
 wyll to have ben in hym farre moſte  
 subtile, and so therfore of moſte  
 quicke and sharpe felynge) dyd suf-  
 fre more greuouse and bytter paynes  
 than ony man may possibly suffre,  
 the payne of them onely excepted,  
 which are perpetuallye damned in  
 helle. These thynges and suche o-  
 ther lyke unto these, lette them be  
 soo \* herde as deuoute and holy con- \* Received.  
 templations of men concernynge  
 Christe: but not as articles of the  
 faythe. Many suche maner thynges  
 haue certaine men ymagyned also a-  
 bout this particle, whiche we haue  
 shewed to be an addytyon to the  
 Crede, tellynge what persones Christe  
 dyd brynge out from helle, and  
 whome he dyd leue there styll, and  
 what thynges with what wordes he



## The expofycyon of

dyd fpeake to euey one of the cyrcles. But this is fofficiente for vs, that he was ones in felfhe borne a very man, that he dyd veryly fuffre paffyon, that he hathe veryly died, and ben buryed. And that he hath verylye reuyued agayne, the very fame foule returned agayne into the owne naturall body. It folowethe, He rofe agayne the thyrde daye, unleffe Chriſte had ryſen agayne: all hope of immortalyte had ben quite and clene taken from vs. But he rofe agayne accordynge to the ſcriptures, for this hathe the \* ſymbole redde in the † maſſe, added: lykewyſe as the bleſſed Apoſtle Paule ſayde.

\* Creed.

† Communion Service.

‡ Cor. xv.

I haue taughte to you principallye that whiche I receiued and learned of the lorde, that Chriſte hathe died ones for our ſynnes accordynge to the ſcriptures, and that he hath ben buried, and that he hathe ryſen agayne the thyrde daye accordynge to the ſcriptures. But though the reſurrection of our lorde hath ben ſhadowed before by ſo many figures, of which our lorde hymſelfe dyd expounde and declare one, that is to witte, of Jonas, whiche was in the bely of a whal .iii. dayes and .iii. nyghtes, and though it haue ben promiſed

Matth. xii.

mised by soo many oracles and prophesies of so many Prophetes, and also so oftentimes shewed before of Christe hymselfe with euident words Luce. xviii.  
 nothyng darkened with ony myste Math. xx.  
 of Trope or Allegory. And finally Mar. x.  
 hath ben confyrmed with so many euident testimonies of the Apostles: yet all this notwithstandinge, there haue not lacked some men whiche in very dede (as it is wonte to be sayde in the prouerbe) in the very bryght lyght of the sonne were blynde and could not see. For Cerinthus sayde, Cerinthus:  
 that Christ is not yet risen agayn, but that he shall in tyme to come longe hereafter, rise agayn. Other some agayn dyd fayne, that Christe hymselfe is in dede risen agayne, but yet that our bodyes shall neuer reuiue nor rise agayne, whome saynte Paule dothe openly confute, gatherynge, that it dothe necessarily followe, If Christe dyd not ryse agayne: 1 Cor. xv.  
 that neither shal we rise agayn, and yf we shall rise agayne: that Christe muste nedes than haue risen agayne.

For lykewyse as he dyd suffre for our sakes, that we sholde be delyuered by hym from eternall deathe, euen so hathe he also ryisen agayne for our sakes, that by hym we sholde

## The expofycyon of

1 Cor. xv.

gete and obtayne eternal lyfe. He rofe beyng the fyrſte frute of them that ſlepe. But he that is the fyrſt can not be alone, neither wyll the hede leue or forſake his membres.

Valentine.

Certayne men folowyng Valentine for theyr authoure, do graunte and confeſſe the reſurrection of the ſpिरite and of the ſoule: but the reſurrection of the bodyes they do denye, not withſtondyng, that in Chriſte was ſhewed the example and paterne of our reſurrection. Nowe he roſe agayne whole, that is to ſaye both in body and ſoule. But what ſholde a man ſtryue agaynſte them, that doo denye the euidente ſcripture, and agreyng with it ſelfe in ſo many places?

1 Cor. xv.

1 Theſſa. iii.

Chiliaſte.

For nothyng hath ben taughte more diligently of the Euangeylſtes: than the argumentes and proſſes of the reſurrection. And ſaynte Paule dothe not onely confirme the reſurrection in euery place: but he dothe alſo deſcribe the maner of the reſurrection to the Corinthians, and to the Theſſalonianes. For as for the opinion of them, that were called Chiliaſte (whiche dyd dreame, that by the ſpace of a thouſand yeres, after the riſyng agayn of our bodyes, we ſhall

shalle enjoye plentuously in this world  
all suche maner pleasures, wherewith  
the bodyly senses are delyted and  
pleased) it is not worthy to be called  
an opinion, but rather a prodigiouse  
and a wondrefull madde erreure.  
And as for all the cauillations whiche  
mannes witte dothe engendre, howe  
or by what meanes the same bodye,  
whiche hath ben so manye maner  
wayes chaunged from one thyng in-  
to another, can be restored agayne  
the very same in noumbre: these ca-  
uyllations (I saye) are shaken of and  
putte awaye by faythe and beleffe,  
by whiche we do beleue, that he is  
god, and that he is almygthy, whiche  
worketh all these thynges, and that  
he is not subiecte under the lawes of  
nature: whiche dyd create and make  
nature. And what meruayle is it,  
yf he dothe restore the body of that  
thyng that is: whiche dyd fyrste  
at the begynnyng make heuen and  
earth and aungelles all of nothyng.  
And seyng that we do dayly see soo  
many miracles in the workes of na-  
ture, as for exauple, of a very  
lytle fede to ryse a great strong tree:  
and of a gressehoper nowe beyng  
old, by castyng of his skynne to  
flye forth a yonge one: and of a  
Eruca



## The expofycyon of

Joan. iii.

Eruca (id est) cankerworme redy to dye, to lepe forthe a lusty and a swyfte Papilionem, i. e. butterfly: why sholde ony thyng seme vnbeleueable, which, god that is almighty dothe worke contrary to the lawes and course of nature? It foloweth, he ascended into heauen, and sitteth on the ryghte hande of god the father. No man (sayth saynte Johan) goeth up into heuen: saue he whiche hathe come downe from heuen, the sone of man that is in heuen.

Actuum i.

The worde or sone of god came downe from heuen, not that he departed from the father, or chaunged his place (for as muche as the diuine nature is so in euery place that yet that notwithstanding it is contayned in no place) but the same worde, whiche by dyspensation dyd come into the wombe of the blessed virgine, after that he hadde finished the mystery of our redemption: beyng than incarnate dyd in very dede ascende up into heuen, withdrawynge the syghte of his body from his disciples, and caryeng or conuayenge vp the myndes of them to heuenly thynges, that they sholde geue themselves mete vessells and apte to receyue the spirite that was to come.

Neither

Neither dyd he laye from himselfe the body : which he had taken unto hym and leue it in the sonne, soo as wretched \* Saleucus dyd fondly yma- \* Saleucius. gine. So he whiche as touchyng his diuine nature : was alwayes in the same glorie with his father, is nowe with his humane nature also sette in the glorie of his father, beyng made lorde of all thynges whiche are in heauen and in earthe. Di. It semeth not vnreasonable, nor vnmet to asfygne or geue unto Christe a ryght parte or a lefte parte, as concernyng his body. But in the father to imagine ony such maner thyng: it semeth too come nere and to be agreynge unto the erreure of the Anthropomorphites,

MAS. To fyttre on the ryghte hande of the father is spoken not without a trope or fygure, so that thou mooste understande by this maner of speakyng, that he is egal in honoure, and felow in raygnynge with the father.

Dis. But why dyd they not rayther expresse this sentence and meanyng by playne and propre or mete wordes, saynge, he wente up into heuen, where he rayngethe egall to the father? MAS. I haue tolde the alre-  
 dye, that the scripture doth often-  
 tymes

What is meant whan it is sayde, that Christ sitteth on the fathers righte hande.

## The expofycyon of

- tymes fhape and apply her language vnto our affections. Nowe the crede doth here \* contrefait the worde of the holy fcripture, for thus speaketh the holy ghofte in the pfalmes of God the father and of Chriſte glorified.
- Imitate.** The lorde ſayde to my lorde, fytte thou on my right hande. And our lorde hymſelfe ſayth in the Goſpell.
- Pfal. cix.** But yet for all that I ſay to you, hereafter you ſhal ſee the ſon of man fyttyng on the ryghte hande of god.
- Math. xxvi.** Lykewyſe Peter the Apoſtle ſpeakynge of Chriſte ſaythe. Whiche is fyttyng in heuen at the ryghte hande of god. In lyke maner ſaynte Paule writeth to the Ephesyanes. Accordynge to the workynge of his myghty power, which he wroughte in Chriſt Jeſu, ſettyng hym on his owne ryghte hande in heuenly thyngs aboue all rule, power, myghte, and dominations, and aboue euery name which is named, not onely in this worlde, but alſo in the worlde to come. Moreouer ſaynte Steuen in the Actes, ſawe the heuens open, and Jeſu ſtandyng on the ryghte hande of god.
- 1 Pet. ii.**
- Actuum. vii.**
- How Chriſte** is ſayd to ſyt and howe to ſtand on the righte hande of the father.
- Dis.** How dyd ſaynte Steuen ſee hym ſtande: whiche in other places is ſayde to fytte? **M A S.** Here alſo know

know thou to be a trope. To sytte is a poynte of one that resteth, of one that raigneth and of a iudge. To stande belongeth to one that succurreth or helpeth. He sytteth: whiche without care\* gouerneth all thynges. He standeth beyng redy to helpe al those that desyre helpe of hym. In that he is a iudge: he is sayde to syt, in that he is an aduocate he is sayd to stande, We haue (saythe saynte Paule) an aduocate in heuen. DIS. But Christe as concernynge his humane nature, is not egall to the father. MAS. How coulde that, that is but a creature: be egall to the creator? But for cause of the vnyte of the person, all those thyngs are well and a ryghte geuen to Christe: which are agreynge to hym as touchynge his humane nature, soo that we doo vse the names or vocables of the persone, or vocabulis suppositi, as some other men do call it. DIS. In as moche as Christe dothe promyse Mat. xxviii. that hymselfe wyl contynue and abyde with vs vnto the ende of the Actuum. i. world: why was he lyfted vp into heuen bodyly in the syghte of al his disciples? MAS. To this question doth the apostle make aunswer in the thyrde chapter to the Colossianes,

\* Seche



## The expofycyon of

\* Seek.

\* Seche you thofe thynges that are aboue, where Chrifte is fittynge on the ryghte hande of god. This fyght was fhewed to the bodyly eyes of them: to thiende that he wolde kende and enflame our myndes from earthely cares, vnto the defyre of the heuenly lyfe. Therefore that god

Whereof we be affured by Chriftes paffion and deathe.

hathe for caufe of our faluacion fent his owne fonne into this worlde, and hathe delyuered hym vnto the deathe of the crosse: it maketh vs certayne and out of doubte, that by him we are delyuered from the kyngdome of the deuyll. and from the bond of synnes. And in that he rofe agayne: there is geuen fure trufte and hope to vs, that we fhall reuiue agayne at that daye, which he hathe wyllled to be unknowne to vs: euen with the fame bodies whiche we do nowe

Whereof by his afcenfion.

beare about. And in that he hathe afcended into heuen: he hathe by an euidente argument taughte, that we

\* Seek.

fhould nat \* feche true felicite here in this worlde, but that we fhould vfe this worlde as it were a thorowefare, as though we dyd nat vfe it, and that we fhould translate all our cares and thoughtes vnto that heuenly and eternall lyfe. And in that he fitteth on the ryghte hande of the father:

1 Cor. vii.

it

it dothe engendre and cause in us a greate securite, so that we do nat feare any of all the displeasures or fearfull thynges, that are in the worlde, for as moch as we haue so frendly and also so myghty an aduocate in heuen. But lest this so great goodnes of the lord myght prouoke vs to synne the more boldly and more largely: it is added strayghtewayes after. From thense shal he com to iudge the quicke and the deade: that we shold haue vnderstanding and knowledge, that suche persones oughte there to loke for a sharpe sentence of the iudge without any mercy or fauoure: whiche here haue despised and wold nat regarde the goodnes of the redeemer. The more that hathe ben geuen to us: so moche the more shall be required of us, and the strayghter accompte shall we geue. For he shall come than nat in the forme and maner of a seruante: but in the maiesty of his father, so as he himselfe speaketh euidently in the gospell of Mathue. Whan the son of man shall come in his maiesty, and all the aungels with hym: than shal he sitte vpon the seate of his maiesty, and all peoples shall be gathered together afore him: There

Wherof by  
that he sit-  
eth on the  
righte hande  
of the fa-  
ther.

Luce. xii.

Math. xxv.

## The expofycyon of

There fhall be made an euidente and one euerlaftyng feperation and diffeuryng of the godly people, from the wycked and vngodly people: whan the trammell net fhall be full drawne to the fee banke.

Math. xiii.

The fame thynges doth Peter preache in the .x. chapitoure of the Actes. This is he, which is ordained of god the iudge of the quicke and of the deade. He whiche here dyd fuffre, and was contented to be iudged vnjuftly for our fakes: fhall there iudge the whole world, and fhall rendre or geue to euery man accordynge to his workes, whether they be good, or badde. Dis. Why

Actuum. x.

Math. xxv.  
Joannis. v.

Why god wold the day of generall iudgment and the daye of euery mannes deathe to be unknowne to vs.

wolde god, that the daye of iudgemente fhoulde be vncertayne and vknowne to all men? Mas. Verily for the fame caufe, for whiche he woulde that eche one of vs fhoulde be moſte certayne of his owne dyinge daye: and yet for al that be vncerteayne of the fame (for there is no man, that dwteth, that hymſelfe fhall ones dye: but no man doth yet for all that knowe certyanly, whan he fhall dye) to thentente that we fhoulde every houre be redy to departt and dye, yf god fhall call vs from hence. Dis. Why is it added

added here the quicke and the deade? What is  
 For howe can deade bodyes be iudg-  
 ed? M A s. The symbole, in as much  
 as it is whole taken out of the scrip-  
 tures: it dothe very \* conueniently  
 and accordyngly † countrefayte and  
 expresse the wordes of the scripture.

What is  
 mente in  
 the Crede  
 by the  
 quicke and  
 the deade.  
 \* Firly.  
 † Describe;

Certayne men do interprete here by  
 the quicke godly persones, and by the  
 deade vngodly persones: but this in-  
 terpretation is somwhat to farre fetch-  
 ed. To the symbole whiche was or-  
 dayned for symple persones: symple  
 and playne thinges are mete and con-  
 uenient. It is more probable by the

The deade;

deade to vnderstonde those that haue  
 departed from theyr bodies afore the  
 daye of iudgemente (for as sone as  
 they shall be reuiued and risen a-  
 gayne: they shall be iudged) and by  
 the quicke, those, whome that daye  
 shall fynde lyuyng in body, whiche  
 persones and certayne men do be-  
 leue, that in the very takyng vp and  
 passage into the ayer, they shall dye,  
 and forthwith lyue, agayne. Other

The quicke;

some agayne do thynke, that they  
 shall nat dye: but yet that they shall  
 be chaunged to immortalite. Ney-  
 ther of these .ii. sentences or opini-  
 ons dothe the auctorite of the  
 church reiecte or disalowe, albeit

Two opini-  
 ons concern-  
 yng them,  
 whiche shall  
 be lyuyng at  
 the daye of  
 dome.

M

yet



## The expofycyon of

yet that opinion whiche thynketh that they, whiche shall than be founde lyuynge in body, shall nat dye, but shall be translated to immortalyte: is more agreyng to the wordes of fayncte Paule in the .xv. chapiter of the fyrste epistle to the Corinthians, and in the .iiii. chapiter of the fyrst epistle to the Thessalonianes. But deuoute fayth doth nat loue contencion. **Dis.** What nede any iudgment to be made than: seyng that the soules forthwith after that they are departed from the body, are iudged alredy: so that eyther if they haue departed from hence beyng pure and clene, they do go to the heuenly lyfe, or els if they do departe in bondage of sine, they are drawne strayghte to helle. Or els if they be defiled with any smalle spottes, they are borne into the clenfynge fyere of purgatory what so euer or what maner one so euer that fyere of purgatory be? **Mas.** There were certayne men, whiche taught that neyther the wicked spirites, neyther the wicked soules, shall be geuen to eternall ponishmentes and paynes afore that laste daye of the world: neyther that the soules of good and godly men shall enioye the heuenly lyfe

A notable  
question:

Answer.

lyfe afore the sayd day. But the opinion of these men the auctorite of the churche hathe reiected and disallowed. But this thyng is prouably beleued that to the wicked spirites after that general iudgement, the tourmentes and paynes shall be augmented and encreased: and that wicked men shall than fully suffre paynes in soule and body bothe together, lykewyse as also the felicity of good men shal than be full and perfighte, when they shal haue receiued theyr body than beyng glorified: that the same body, whiche they haue had a minister of good workes, and a partener of afflictions, the same they maye haue also a fellowe and partener with them of rewarde and ioye. **Dis.** If all the men and women which haue ben by the space of so many thousand yeres fyns the creation of the worlde, shall stande afore Christes seate of iudgement: I beseeche you, what courte shall that be, able to receiue and contayne so great a multitude? Or what tyme shal be sufficiente to the discussyng and examynyng of so many mennes dedes? **Mas.** The scripture forsothe (as I haue tolde the heretofore) dothe attempre and

It is an here:  
fly condemn-  
ed by the  
churche,  
that no soule  
shall neyther  
be in heuen,  
nor hell a-  
fore the day  
of dome.

## The expofycyon of

- shape her fpeche accordyng to the affections of men, applyinge her felfe to our dull and flowe vnderftond-  
yng: whan ſhe faythe that all men ſhall be preſented and broughte forth vnto the iudgemente ſeate of Chriſte. Lykewiſe and after the ſame maner  
Ro. xiiii. as it faythe, that ſome men ſhall be in daunger of iudgement, and other ſome in daunger of a counſayle, and other agayne in daunger of hel fyere. And alſo whan it ſaith, that of euery  
Math. v. idle worde an accompte is to be geuen at the daye of iudgment. Agayne whan it telleth, what the iudge ſhall ſaye to them that ſhall ſtande  
Math. xii. on the ryghte hande and what they ſhall aunſwere to hym agayne, lykewiſe what they ſhall aunſwere, or what ſhall be ſayde to them, whiche ſhall ſtand on the lefte hande. The iudgemente of god, is done farre after another maner, than the iudgement of men is done. And yet ſhall it nat therefore nat be verily done: becauſe it ſhall nat be done after the maner of men. This is very true that Chriſt ſhall appere in his body glorified vnto all men, to good men vnto theyr ſolace and coumforthe, to wicked men to theyr feare and diſcomforthe. For this thyng do the  
aungelles

aungelles exprefsly faye in the actes,  
 whiche dyd appere forthewith after Actuum i.  
 that our lorde was ascended into  
 heuen. This Iefus which is taken  
 vp from you into heuen: euen after  
 the fame maner fhall he com, as you  
 haue feen hym goyng. He fhall  
 com euen the very fame, he fhall be  
 fene in the fhape of man, but than  
 fhynynge with the glory of immor-  
 talyte. But all this bufynes fhall be The gene-  
rall iudge-  
mente fhall  
be don in  
the twync-  
ling of an  
eye.  
 done in a momente, and as you wolde  
 fay, in the twynclyng of an eye.  
 Neither fhall there than nede ony  
 longe or dylygente examination or  
 tryall: whan all the fecretes of  
 mennes hertes fhall be open, and  
 whan euery mannes owne confcience  
 fhall condemne hym. And the bo-  
 dyes beyng than chaunged to im-  
 mortalyte fhall not than (as they do  
 now) occupye fpace of place, as  
 touchynge to the thre maner dymen-  
 fions, that is to witte, lengthe,  
 bredthe, and depthe: but innumera-  
 ble bodyes fhall and may than be  
 contayned in a very lytle fpace. For  
 els mannes witte myghte greatly mer-  
 uayle howe it may be, that heile,  
 whiche they do prouably putte too  
 be in the lowefte partes of the earthe:  
 fhall be able to receyue fo many bo-



## The expofycyon of

\* Nicene  
Creed.

Luce. i.

Why in the  
Crede of  
the mafse, it  
is added.  
Cujus regni  
non erit  
finis.

Origenes.

dyes. Dis, Why dothe the quiere;  
in the Crede \* that they do synge ;  
adde here thefe wordes Cujus regni  
non erit finis (that is to faye) of  
whofe kyndome there fhall be none  
ende. Mas. This particle was ad-  
ded out of the wordes of the aun-  
gell, which (as we do rede in Luke)  
fpake in this wife to the blessed vir-  
gine. And the lorde god fhall geue too  
hym the featte of his father, and he  
fhall raygne in the howfe of Jacob  
for euermore. And of his kyngdome  
there fhall be none ende. And this  
particle was added and putte to be-  
caufe of certayne men, whiche dream-  
ed certayne wonderfull blaſphemies  
of the periodes and reuolutions of  
yeres, whiche Plato dyd put, of  
whiche Origene toke his eroure (yf  
it be fo, that he dyd thynke that  
thyng in very dede: whiche he  
hathe recyted and reherced, rayther  
than affirmed with aſſeueration in his  
bokes) that is to witte, that after  
certayn thouſandes of yeres, of fendes  
fhall be made aungells, and of aün-  
gells be made fendes. And that they  
whiche are damned in the fyere of  
helle: fhall ones be delyuerde from  
theyr paynes, and beyng purged,  
fhall retourne agayne to felycyte and  
blyſſe,

blyſſe, and finally that Chriſte ſhal be crucified agayne. And ſo that the kyngdome, whiche Chriſte hath purchaced and gotten too hymſelfe by his deathe: ſholde ones haue an ende. This is a more fonde and folyſhe blaſphemye than that it is worthy to be confuted.

But yet becauſe there were ſome among the Grekes, whiche dyd ſomewhat eaſtme and regarde this dreame or tryfflynge opinion: the churches of the eaſte dyd adde this particle. And of his kingdome there ſhall be none ende. The kyngdome of the deuyll is \* diſſembled for a ſea-<sup>\* Connived</sup> ſon: whiche euen nowe alſo dothe<sup>ar.</sup> rebell and warre agaynſt the kyngdome of Chriſte. Lykewiſe the raygne of Antichriſte ſhall laſte but a while, but the kyngdome of Chriſte, after that it ſhall be clenſed and ridde clene from all rebellion of the euyll perſones: it ſhall continue and endure for euer, ſoo as the Prophete Daniell hath euidently prophecied in the .vii. chapitoure. For after that he hath fyrſte deſcribed his comynge with maieſte, and with many thouſandes of aungels, and by and by, after hath deſcribed the dredefull iudgemente, he addeth † conſequently † After-  
theſe wordes, M 4 And wards.

## The expofycyon of

Dan. vii.

And he hathe given to hym power, honoure, and kyngdome, and all peoples, and tribes, and languages, ſhal do ſeruice to him. The power of him ſhal be an eternall power: which ſhal not be taken away from hym, and his kyngdome ſhal be a kyngdom, which ſhal not be corrupted or deſtroyed.

Thus farforthe this Crede was ſufficiente: yf the worlde had by ſymple faythe holden and kepte faſt that, whiche was taughte them. But for as muche as the peruerſite of heretickes dyd brynge in certayne wicked hereſies and erroinuſe opinions of the thyrde perſone, whiche is the holy ghoſte: and becauſe it ſemed to haue ben ſomewhat to darkely ſpoken, and to obſcure ſignification to haue ben geuen of the diſpenſation of the church in this this worlde: therefore was this parte added, whiche bothe dothe more clerely and euidently chalenge and mayntayne to the holye ghoſte the diuine nature, which he hath commune to hym with the father and the ſone; and alſo doth playnly and  
\* lyghteſomly expreſſe and declare, what gouernaunce is in Chriſtes myſticall bodye, by the holy ghoſte, it  
dothe

\* Clearly.

dothe therefore repete agayne the  
 thyrde persone saying, I beleue in  
 the holy ghoſte: that by the ſame  
 wordes profeſſyng hym in the thyrde  
 place, it myght declare the diſtinc-  
 tion of the .iii. perſones as touchynge  
 to theyr\* proprieties and the † egalyte \* Personal  
 and euenes of them, as touching to Properties.  
 theyr nature: lyke wiſe as no man † Equality;  
 doth beleue with a chriſten beleffe,  
 \* no man doth ſette his moſt confidence \* Who  
 and truſt, in a creature, but in the  
 onely god alone. He that profeſſeth  
 hymſelfe to beleue in the holy ghof:   
 dowlles he profeſſeth hym to be god,  
 and that not another god, but the  
 ſame god. Certayn men haue ſayde Erroneouſe  
 that the holy ghofte is not a ſub- opinions  
 ſtaunce: but that he is noughte els concern-  
 but the concitation or ſtyrrynge of a ynge the  
 godly mynde. But this motion or holy ghofte;  
 ſtyrrynge of our mynde is in dede  
 cauſed and cometh of the holy ſpi-  
 rite: but it is not the verye holye  
 goſte ſelfe (lykewiſe as imagination  
 cometh of the ſoule, but yet is it not  
 the very ſoule ſelfe) For the ſayde  
 motion or ſtyrrynge of the mynde in  
 vs is an accidente: but that thyng  
 that is god, is neyder accidente, ney-  
 ther is it mengled to ony accidente.  
 Other ſome agayne haue ſayde, that  
 the



## The expofycyon of

the holyc ghofte is a creature added as a minifter or feruaunte to the fone, whome alfo they do make a creature. And thefe men do openlye denye the holyc ghofte to be god. But our

**Mat. xxviii.**

lorde whan in the forme and maner of baptifyng, he dothe ioyn the father, the fone, and the holy ghofte: all .iii. together, he dothe not men- gle or ioync a creature with the crea- tor, neither an accidente with a sub- ftance, but he hathe expreffed thre

The errores concern-  
ynge the  
holyc ghofte  
raged moſte  
in Grece  
londe.  
• Western  
Church.

persons all of one effence. But be-  
cause the erroures concernynge the  
holyc ghofte haue not very greatly  
troubled and encombred or febled the  
\* church of Rome, but haue moſte  
ſpecially and chefly raged amonge  
the Grekes: therefore hath the ſym-  
bole which was made in the counsell  
holden at Constantinople, added and  
put to, certayne wordes of the holy  
ghofte, callynge hym dominum lorde  
and viuificatorem, i. e. quickener or  
maker alyue. In that it doth call  
hym lorde: it doth make hym egal  
to the fone excludynge the name of a  
minifter or feruaunte, for there are  
not many lordes, for the fone is not  
called lorde of the holy ghofte: but  
the lorde of all thynges created,  
whiche dominum or lordſhippe is

Why the  
holyc ghofte  
is called  
lorde.

com-

commune to all .iii. perſones. Howe  
 be it this greke word Kyrios is not Kyrios.  
 alwaies a worde of dominion or lord-  
 ſhyppe; but otherwhiles it is a worde  
 betokenynge \* authorite, nowe is the \* The Firſt  
 holy ghoſte authour of all thoſe ſcrip- Cause thus  
 tures; whiche the church accompt- deriving the  
 eth for diuine ſcriptures and of which Term *κυριος*  
 the authorite is inuiolable, but be- from *κυριον* to  
 cauſe the father hath in the goſpel re- be. And  
 ſtiſied and witneſſed of the ſone. This thereby  
 is my wel beloued ſone herken to making it  
 hym, † geuynge to hym, moſt ſoue- expreſſive of  
 raigne and highe authorite: leſte ony the hebrew  
 man ſhold thynke or ſuppoſe that the *Jehovah, the*  
 authorite of the holy ſpirite were *Being, the*  
 leſſe than the authorite of the ſone, Author, of  
 they dyd adde and put to, Pneunia *all Being.*  
 kyrion. i.e. the ſpirite the \* authour, \* Firſt  
 and in that it doth call hym viuifica- Cause.  
 torem. i. e. quickener or lyfegeuer: it Et ſpiritum  
 doth agayne make hym egall to the dominum,  
 ſone and to the father, for our lorde why the  
 faith in the goſpell of Johan. As the ſame ghoſte  
 father doth raiſe, quicken up, and is called  
 make alyue thoſe that are deade: ſo quickener.  
 doth the ſone alſo quicken and make Joannis. v.  
 alyue whom he lyſte. Leſte ony man  
 therefore ſholde thynke, that the holy  
 ghoſte were here excluded: they ad-  
 ded & viuificantem. i. e. and quick-  
 nyng or makynge alyue, And lyke-  
 wiſe

## The expofycyon of

The difference between the speakyng of the fone and the speakyng of the holy ghoſte, and the difference between the quickenyng or raiſyng vp deade men of the one, and of the other.  
Joannis, xi.

\* The Substance and original author.

wiſe as this difference there is, that the fone hath ſpoken openly in fleſhe, and the holy ghoſt hath ſpoken by the prophets, and the ſame dayly dothe ſpeke ſecretly by the church: euen ſo dyd the fone bodily raiſe vp dead men, beyng both the authour and alſo the fyrſt frute of reſurrection: but the holy ghoſt by pardonyng and forgeuyng ſynnes, doth ſpiritually quicken and make aliue, for ſynne is the death of the ſoule, from which to reuoke and call agayne ony man, is a greater thyng than it was to raiſe vp Lazarus being .iiii. dayes deade out of his graue, ſaue only that al thyngs are lyke muche or egally eaſy to be done of god. But becauſe this outward ſpirit or breathe is a thyng inſtante, waueryng, and vnſtable: leſte ony man ſholde ymagyne ony ſemblable and lyke thyng of the holy ghoſte, they called hym Kyrion: that is to ſaye: \* of ſubſtanciall and ſtrong inuiolable authorite. And in the goſpell of Johan, our lorde hymſelfe calleth hym the ſpirite of trouthe. Thus muche as touchyng difference. Nowe on the other ſyde becauſe by the ſendyng forth and receyuyng in agayne of breath or ayer by courſe,

we do lyue bodyly : the holy ghoſte  
 very conueniently and accordyngly  
 is called, ſpiritus viuificator, i. e. a  
 quickenyng ſpirite whiche doth geue  
 vnto us, and cauſeth that we do lyue as  
 touchyng the better parte of vs, that  
 is to witte the ſoule. Agayne becauſe  
 this breathe or wynde ſeameth a cer-  
 tayne cruel and vnmercifull thyng :  
 whan it dothe rayſe or ſtyrre vp  
 waues in the ſee, and whan it doth  
 cauſe the earthe to ſhake or quake,  
 and whan it teareth the trees in ſon-  
 dre : they do geue to the holy ghoſte  
 goodneſſe. **Dis.** Why is he called  
 holy ? **Ma s.** For a differencé from  
 other ſpirites, for we do rede in the  
 ſcriptures : that Saul had an euyl ſpi-  
 rite ſente of the lorde, and that a ly-  
 ing ſpirite was in the mouthe of the  
 prophetes. We rede alſo of the ſpi-  
 rite \* vertiginis : of the ſpirit of ſothe-  
 fayes, of the ſpirite of gelofy, we  
 rede theſe wordes, ſpiritus peſſimum,  
 i. e. the moſte euyl ſpirite, the ſpirite  
 of fornication. ſpiritus nequam, i. e.  
 the wicked ſpirite, the unclene ſpirite,  
 the ſpirite of this worlde, the ſpirite  
 of Satan, and we rede alſo the proude  
 and highe ſpirites of man, as in the  
 .xvi. chapitoure of the prouerbes.  
 Ante ruinam exaltabitur ſpiritus, i. e.  
 Afore

Why he is  
 called the  
 holy ſpi-  
 rite.

\* Giddy-  
 neſs.  
 Leuit. xx.  
 Actuum. xvi.  
 Actuum. xix.



## The expofycyon of

What mer-  
ualloufe  
changes the  
holy goft  
worketh in  
mannes  
foule.

Afore his decaye and fall his spirite  
shall be lyfted up in pride. From all  
theſe ſpirites is the holy ghoſte ſepa-  
red and diſſeuered, whiche maketh  
men for proude and highmynded,  
meke and mylde, whiche ryddeth and  
delyuereth men from all companie and  
felowſhippe of Satan, whiche inſpi-  
reth to men the very deſpiſynge of  
this worlde, whiche by faythe puri-  
fieth and clenſeth the hertes of men,  
i Cor. xiii. whiche driueth awaye all malice and  
wickedneſſe, whiche geueth true cha-  
rite, that is not miſdemynge neyther  
i Cor. ii. thynker ony euyll, which openeth  
Johan. xvi: the ſecreth miſteries of the ſcriptures  
which ledeth into every verite and  
trouth. DIS. Are nat aungelles alſo  
called ſpiritus ſancti, id eſt, holy ſpi-  
rites? MAS. Yes verily, and ſo are  
they in very dede. So alſo the ſpi-  
rite of man is well called holy: but  
there is but one ſpirite alone, whiche  
is by nature holy, and which of it  
ſelfe doth ſanctifie and make holy all  
thynges, that are verily holy. what  
ſo euer thinge is without body: by a  
Spiritus. generall name is called ſpiritus a ſpi-  
rite or ghoſte. So is god in the go-  
Joan. iiii. ſpell called a ſpirite, whiche name is  
commune to all the thre perſones as  
concernynge the diuine nature, but  
whan

whan we do proprely and specially  
 meane and signifie the thyrde per-  
 son: we do call hym the holy spirite  
 or ghoſte, the ſpirite of god, the ſpi- By what  
names the  
holy ghoſte  
is called in  
the ſcrip-  
ture.  
 rite of Chriſte, ſpiritum paracletum,  
 i. e. the ſpirite that is comforter or ad-  
 uocate, and the ſpirite of trouth. And  
 agaynſt them whiche denyed that the  
 prophetes made theyr prophecies by  
 the inſpiration of the holy ghoſte,  
 but by a phanaticall or madde and  
 vayne ſpirite: the Synode of Nice or  
 of Conſtantinople hathe added this  
 particle, Qui locutus eſt per prophe-  
 tas (that is to ſaye) which ſpake by  
 the prophetes: that we ſholde vnder-  
 ſtonde and haue in knowledge, that  
 bothe teſtamentes were taughte and  
 geuen by one and the ſame ſpirite,  
 and that it was none other ſpirite  
 whiche ſpake by the mouthe of the  
 holy prophetes: than euen the very  
 ſelfe ſame, whiche deſcended vpon Luce. iii.  
 our lord in the lykenesse of a dowe  
 and in the lykenesse of fyere cam vp- Actuum ii.  
 on the diſciples, and which euen this  
 daye reſteth betwene the breſtes of  
 the ſpouſeſſe the church. D i s. Dyd A notable  
question.  
 the holy ghoſt take vpon hym the  
 body in which he appeered: ſo as  
 Chriſte toke his body vnto hym?  
 M A S. No verily, for Chriſt toke an Aunſwere.  
 humane

## The expofycyon of

It was no  
natural bo-  
dy that the  
holy ghofte  
appered in.

humane body into the vnite of per-  
fonage: but the holy ghofte dyd fo  
take vnto hym a body, as aungels do  
oftentymes appere in the lykenesse of  
a man. Thofe are but bodyes affump-  
te, and nat naturall bodyes. The fame  
fynode dyd adde thefe wordes alfo.  
*Qui cum patre & filio fimul adora-  
tur & conglorificatur, i. e. whiche is*  
worshipped and glorified together  
with the father and the fon: to the  
intente that they myghte the more ex-  
clude the blafphemy of them, which  
do make the holy ghofte inferiour to  
the fon. For creatures are glorified  
and honoured: but with the father and  
the fon nothing is honoured, faue  
only that, that is god. Under god and  
for godes fake, holy men alfo are ho-  
noured but with god, nothyng is  
honoured or glorified, but that which  
is all one with hym. And for the  
fame purpofe alfo is added this claufe.  
*Qui ex patre filioq; procedit* (that is  
to faye) whiche procedethe of the fa-  
ther and the fone. For as the fonne  
is argued and proued to be of the  
fame fubftaunce with the father, be-  
caufe he is begotten of the father:  
euen fo is it concluded and gathered  
that the holy ghofte alfo hath the  
fame nature with them bothe, for as  
much

much as he profedeth and cometh forth of them botlie: how be it these wordes, filioq; i. e. and of the sone, semeth to haue ben added of the Latyne men, lykewise as in the symbole of Atanasius: for as muche as this particle neither is hadde in the Greke symbole, whiche we hadde set afore the newe testament in our seconde edition of it, neither yet in any symbole whiche is recited in the canon lawe, for I suppose it was not than yet receiued, namelye in the churches of the east, that the holy ghoſte doth procede from bothe, neither was the confession and knowlegynge here of exacted of Christen men, but it was sufficient to professe, that he proceded frome the father, and that he dyd contynue and abyde in the son, as it is expressed in the lyfe of sayncte Andrue the apostle. Nat for that they dyd deny hym to procede also from the son: but for that they durſte nat fastly affyrme this thyng, vntyll that our lorde dyd reuele and shewe it also unto them. For nat euery thyng that is sente of any persone, dothe forthwith procede frome the substance of hym, of whome it is sente. A temporall sendynge, is one thyng: and an eternall

N

pro-



## The expofycyon of

proceffion or comyng forth, is another thyng. D. s. Seynge that the fathers with fo many wordes dyd study and go about to exclude inequalite, why dyd they nat breffly and exprefsly pronounce, that the holy ghofte dyd procede beyng god of god: in as moche as they haue diligently expreffed of the fon, that he is god of god, lyghte of lyghte, very god of very god? For fo fhoulde all cauillations vtterly haue ben excluded.

Deum de  
deo, lumen  
de lumine,  
deum ve-  
rum de deo  
vero.

The religi-  
on and  
dred that  
the olde fa-  
thers had to  
speake of  
diuine  
thinges.

\* Rather.

Mas. To this, I can nat tell what aunfwere I fhoulde make, faue only, that the meruailoufe religion and feare, whiche the olde fathers hadde to speake of the diuine matters, and the wicked babling and talkatiuenes of certayne perfonen, was the caufe, why they had \* leuer shewe and demonstrate by circumlocution the name of god, than to expresse it: to the intente that both the godly myndes shold vnderftonde and perceiue the myfterie, and wicked perfonen shoulde nat be prouoked to blasphemy. But that thyng, which that Synode dyd utter by circumlocution: fayncte Athanase doth exprefsly pronounce, faying, The father is god, the fon is god, the holy ghofte is god. And yet are nat ther thre godes, but there is

but

but one god. **D I S.** Why do they at-tribute and assigne to the holy ghoste, goodnes and charite? **M A S.** Because vnto goodnes or benignite two thynges do belong, that is to wytte forgeues of synnes, and geuyng of gyftes: vnto charite appertaineth conglutination or ioyning together. Lyke- wise as the membres and lymmes of our body, do cleue together whole by the benefight of the spirite: euen so the mysticall body of Christe is ioyn- ed and knyt together by the holy ghoste, Christe in the spirite of god **Luc. xi.** did caste out deuils. And he calleth **Math. xii.** the holy ghoste the spirite of god. But by synne wicked spirites do raigne in a man, as our lord dyd manifestly teache in the parable, of the spirite, **Luc. xi.** that was driuen out, whiche retourned **Mar. xii.** agayn into his empty house with se- uen spirites more wicked than hym- selfe. Therefore the good spirite is \* conueniently sayde, by abolishyng \* **Firly,** and puttyng away synnes to dryue out euyl spirites, which whan it is done: it doth nat suffre the house to be empte or voyde, but doth garnishe and adourne it with diuerse gyftes or graces, that the vices driuen out shold haue none entraunce in agayn. And therefore, that blasphemy whiche **Mar. xii.**

## The expofycyon of

is committed agaynst the holy ghofte; is fayde in the gospel to be irremiffible, and fuche as can nat be forgeuen. For what hope of remiffion dothe that man leue to hymfelfe: whiche dothe prouoke the authour of remiffion and forgeuenes? For charite (as fayth fayncte Peter) dothe couer or hyde the multitude of fynnes. And to that fynful woman, of whome mention is made in the gospel, many fynnes were forgeuen, because fhe loued moche. Beside this, our lorde geuyng auctorite to his apostles of forgeuyng fynes, breathed vpon them faying, Take you the holy ghofte. Benignite or liberalyte is declared in this, that the gyftes whiche fayncte Paule rehcerth very many and diuerfe: are called the benefightes of one spirite, which diftributeth at his owne pleasure to euerye man, according to the meafure and quantite of his faythe, it is the maner of them that do triumphe: to fcatte and cafte from a hyghe place, monaye or other gyftes amonge the people. So lykewife Chriſte after that he was afcended into heuen, there to make a triumphe: accordyng to the prophecie of the Pſalme wryter, He ledde captiuite captiue leding away with hym thoſe whome

1 Petri. iiiii.

Luc. vii.

Joan. xx.  
Goodneſſe  
or liberalite.

1 Cor. xii.

Rom. xii.

1 Cor. xii.

Pſal. lxxiii.

Ephesi. iiiii.

whome he had taken out from hel,  
 neither contented with this: he gaue  
 giftes to men lefte behynd hym in  
 earthe, that is to witte, the gyftes of  
 prophecie, the gyftes of tonges, the  
 gyftes of knowlege, the gyftes of cu-  
 ringe maladies or diseases, the gyftes  
 of expulsions agaynste poysons and  
 wicked spirits. Brefly he gaue the hole  
 company of all vertues, which gyftes  
 euery one Christe hath distributed  
 to his seruantes, and dayly doth di-  
 stribute by his spirite. For this worde  
 bonus, i.e. good to latyne men dothe  
 signifie otherwhiles mylde and gen-  
 tel, or mercifull, and otherwhiles  
 bountuouse and liberall. Therefor  
 saynte Paule prouokynge the Ga-  
 lathians from \* vengeance to huma- \* Revenge.  
 nite and gentylnesse, doth inculke  
 and oft repete the name of the spirite  
 sayenge, Yf we lyue in the spirite Galat. vi.  
 o bretheren: let vs walke also in the  
 spirite, yf ony man shall be preuented  
 or taken in ony synne: you that are  
 spirituall instructe and amende hym  
 that is suche one, in the spirite of  
 mildnes. Dauid saythe, Thy good Psal. cxlll.  
 spirite shall conducte and lede me in  
 to the righte londe. And saynte Paule Rom. v.  
 sayth. The charite of god is spredde  
 or poured abroad in our hertes; by



## The expofycyon of

Rom. viii. the holy fpirite, whiche is geuen to vs. And writynge to the Romanes, he calleth that the fpirite of adoption, by whiche we do crye father father.

Galat. iiii. Lyke thynges doth he write to the Galathians, because you are the fones of god: god hathe fente the fpirite of his fone into our hertes cryinge father father. Thefe two wordes fone and father are names of loue, whiche no man can truly pronounce and fpeke, but by the benefighte of the holy ghofte: lykewyfe as accordynge to the testi-

monie of Sayncte Paule, No man doth call Jefu lorde, but in the holy ghofte. Thofe men that haue the fpirite of this worlde: do falſly crie, father father. They do falſely ſaye to Chriſte lorde lorde, whoſe fpirite they do wante. For who ſo euer hathe not the fpirite of Chriſt: that man is none of Chriſtes. And lykewiſe as the ho-

lye \* ghofte is that ineffable bonde or knotte: by whiche the thre perſones are infeparable ioyned among them ſelves eche to other with eternall con-

Rom. viii.

\* The Au-  
thor in this  
place ſeems  
to allude  
to the  
Word Spirit,  
which ſigni-  
fies both the  
Subſtance of  
God and the  
Perſon of  
the Holy  
Ghoſt.

corde: euen ſo the ſame fpirite with an unlowſeable bonde dothe ioyne the ſpouſeſſe of Chriſte to her ſpouſe, and alſo dothe couple and knytte to gether all the membres of Criſtes miſticall body with a perpetual bonde

of

of loue amonge themselves, every one with other. **Dis.** Yf the holy ghoſte doth procede of the ſubſtance of god the father, and of the ſone, what dothe let, that he may not be called ſone? **Maſ.** Saynte Cyprian, Hilary, and Auguſtine, thought it ſufficiente to aunſwere, in this wiſe to this queſtion, becauſe the ſcripture doth call the ſeconde perſon ſone, and ſayth that he is begotten of the father, but it doth in no place ſaye, neither that the holye ghoſte is begotten: neither dothe it call hym ony where ſone. This aunſwere, which ſo excellent men thoughte ſufficiente: it is conueniente and mete for the to be contented withall; yf out of two fountaynes or ſprynges one ryuer did iſſue: that riuer mighte well be ſaide to come forth or to be ſente from both thoſe ſayde ſpringes, but yet ſhoulde it be called the ſone of nouth or of them bothe. **Dis.** Is it ſufficiente than, to beleue this that you haue taught me: as touchynge to the holy ghoſte? **Maſ.** No verily, but you muſte alſo beleue, that this ſpिरित which was a fore ſayde of the prophetes, and promiſed of Chriſte, *Actuum ii.* dyd on whitſonday come down vpon the Apoſtles and Diſciples ſoo as

N 4      ſaynte

## The expofycyon of

ſaynte Luke reherſeth: becauſe of the wicked and blaſphemouſe arrogance of certayne perſones, whiche haue not ben aſrayde to ſaye, I am that comforter, whome Chriſte promiſed to you, for to lede you into all verite and truthe, whether he were Maniche, or whether he were Baſillides, or Montane, or ony other of thoſe execrable names. Dis. That, whiche came downe upon the diſciples and whiche was geuen to them that were baptized, by laying on of the Apoſtles handes, whether was it the very ſubſtance of the holy ghoſte? or els was it ſome gyfte and efficacie of the holy ghoſte? Mas. It is more prouable and lykely, that the holy ſpिरite, whiche as touchynge to his diuine nature fyllyng all thinges dothe contynue and abyde vncomprehended: was there after a certayne ſpeciall and peculiare maner, vnder a viſible ſygne, as touchynge to the proprietie of his perſone. But to entremedle with theſe matters nowe at this tyme: is (as it is wonte to be ſayd in the prouerbe) to lepe ouer the hedge, and paſſe beyond the boundes.

Thou haſte nowe gotten knowledge of the ſpिरite, that ſanctifieth all thynges; nowe herken ſomewhat of the

Joan. xiiii.

Actes. ii:  
Actuum.  
viii.

A queſtion  
notable.

Aunſwere.

the church, that is sanctified of the  
 sayde spirite. D. s. Yf there haue  
 ben a societie and felowshippe of all  
 holy men from the begynnyng of the  
 worlde, and yf that all godly men  
 haue hadde the holy gholte present  
 with them, why was there no name  
 to this secrete societie afore the tyme  
 of the lawe? For after the lawe geuen,  
 it was called the synagoge, and after  
 the Gospel geuen, the name beyng  
 chaunged, it was called the church.  
 M. A. s. What name it hadde afore the  
 old lawe geuen: it is not evidently  
 knowne of us, but yet that it hadde  
 some name: is very prouable and  
 lykelye, seyng that the thyng was  
 all one. Christe hathe at all tymes  
 knowne and acknowledged his spou-  
 sesse, neyther hathe she at ony tyme  
 wanted the spirite of Christ. But in  
 the beynnyng lykwise as few men  
 hadde knowledge of the dystynction  
 of the persones, but they dyd professe  
 one god (which speche doth compre-  
 hende secretly and closelye thre per-  
 sones) and fewe men dyd knowe the  
 persone of the sone, and fewer dyd  
 knowe the holy ghost: euen so was  
 this focyete or felowshyppe amonge  
 a fewe persones, and it was coarcted  
 and contayned within narowe meares

The church  
 stode in a  
 verie fewe  
 persones at  
 the begyn-  
 nyng.



## The expofycyon of

or bowndes, euen vntyll the lyghte of the gofpel came. But after that Chrift (the nature of man taken vpon hym) was conuerfante amonge men, and that after he hadde redemed his fpoufesse with his owne deathe, and hadde euidently ioyned her, beyng made cleane with his owne bloud, vnto hymfelfe, and hadde euidently and abundauntly poured forth his fpirite, and after that the grace of the gofpell was plentuously flowen in, not into one nation alone, but into the whole worlde: the Apostles chaunged the name of the fynagoge into the name of the church. And it is not to be dowed, but that it was done by the fuggestion and infpiration of the holy ghoft. **D**is. I longe to here the cause hereof. **M**as. Although there where no fuch difference in the words as there is: yet dyd the chaunge of the name make for the glory of the gofpell. The name of fynagoge was receyued and comunely vfed among all men for the congregation of the Jewes, which professed the lawe of Moyfes; now likewise as the lawe of Moyfes was hateful to al other nations: even fo was the name of fynagogue vnpleasante and mislykyng to the cares of the gentiles, but the apostles

Why the  
Apostles  
chaunged  
the name of  
fynagoge:  
into the  
name of the  
church or  
congregati-  
on.

postles whan they were commanded Mar. xvi.  
 of our lord to preche the Gospell to Luce. xxiii.  
 euery creature, not onely within the Actuum. i.  
 termes and limites of Jewry and Sa-  
 mary, but euen vnto the vttermost  
 parts of the world: and also being  
 taught by the holi ghost, dyd know,  
 that there shold certayne Jewes after-  
 wardes springe vp or ryse, which  
 wold \* face abowt to obscure and de- \* Go.  
 face the grace of the gospell and the  
 saythe in our lorde Jesu, teaching Actuum. xv.  
 that there was no hope of saluation  
 to ony man onlesse he were circumci-  
 sed, and so by this symbole and as it  
 were, by an earnest peny geuen dyd  
 professe the hole lawe of Moyse: the  
 Apostles I saye therfore wolde de-  
 clare, that the ceremonies of the lawe  
 from thenseforth shold be abolished and  
 put away, and wold al so declare the  
 newnesse of grace, by chaungynge  
 the olde vocabules or names, in the  
 stede of the lawe callynge the gospel,  
 that is to witte a glad tydyng, and in  
 stede of synagog now namyng the  
 churche or congregation. For the The lawe,  
 lawe dyd threten and manace ponishe-  
 ment, exactyng of men by compul-  
 sion the obseruation or fulfillyng of  
 the commaundments. The gospel by The gospel,  
 the grace of the spirit, and by faith in  
 Christe

## The expofycyon of

Chriſte Jeſu, without the workes of the lawe, doth promiſe eternal lyfe, now if the ſtiffnes and froward ſtoburneſſe of the Jeues was ſo great, that the apoſtles were ſcaſely able with muche \* buſines to exclude theyr ſuperſtition: how muche more harde thyng wold it haue ben to do the ſame if in ſtede of the church the ſynagogue had ben preached? hearing ſtyl the olde name they wolde have † wende and ſuppoſed, that there had in the thyng alſo no whit at all ben chaunged. Dis. Is there than alſo in the words ſome difference and diuerſite? Mas. Bothe wordes, that is to witte Synagoga and Eccleſia are Greke wordes, and Synagoga is ſayde of the greke verbe ſynagein: whiche ſignifieth as muche as cogere, i. e. dryue together in one; Eccleſia is ſayde of the greke verbe Ekkalein; whiche ſignifieth as muche as euocare to call out or to call forth.

● Labour.

† Thought.

Eccleſia.

Synagoga.

The formore worde therefor, that is to witte ſynagoga is more mete and agreynge to the groſſe, carnall, harde, and ſtoburne rebellyouſe nation of the Jeues, whiche with feare of poniſhement, or with hope of earthely commodities: were kepte in, or holden backe by the lawe as it were within hedges

hedges or rayles, that they sholde not runne or falle into all wickednesse and synne. And the lattermore worde, *Ecclesia:* that is to witte *Ecclesia* is more mete *Church.* and conueniente to the Gentiles: whiche dyd lightly and easily obay the gospell, beyng allured by theyr eares, whiche thyng belongeth to men: and not drawne by the nose-thrilles, after the maner of bugles or other brute beastes.

A flocke of beastes is gatherd together: but men are called forth into an assemble, not to worke accordyng to *Rom. x.* the ceremonies of the lawe: but to *The obedience of the gentiles.* geue eare and herken. For fayth (as fayth saint Paule) is by hearyng. The Gentiles were called forth from deade idoles, to the lyuynge god, from the darknesse of ignorance, to the lyghte of the Euangelycall verite or trouthe: and they dye obaye and folowe. The Jewes were lyke-*The obstinacie of the Jewes.* wise called out from ceremonies, to true holynes, from shadowes, to lyghte, from the lettre, to the spirite: and they dyd refuse to come. And therefor it is come to passe that amonge the Gothes and Vandales the name of the lorde is called on and worshypped: and on the other syde the Jewes do conrra wise euen vntyll this



## The expofycyon of

this daye reuile and blasphe<sup>m</sup>e the  
\* Adorable. \* worfhyppfull name of Jefu in theyr  
fynagoges, and do yet ferue the let-  
tre, and do refifte the holy ghofte.  
But where the fpirite is : there is  
lybertie. It belongeth to feruantes  
to be compelled : but it appertayneth  
to fones to be called forth, wherfor  
faint Paule alfo is wonte to name  
thofe that profefse the grace of the  
gofpell, uocatos sanctos (that is to  
faye) fayntes called, or faintes by  
vocation and calling. **Dis.** What  
doth this worde Sanctus proprely, de-  
clare and fignifie to latyn men? **Mas.**  
That thyng is proprely called Sanc-  
tum whiche it is not lawful to violate,  
defyle or breake. As the lawes, and  
the walles, and the yates of a cytie  
are therefore Sancta (id est) holy  
or inuiolable : becaufe they are pub-  
lyke or commune. And certayne  
thynges are therefore sancta, that is  
to faye inuiolat, becaufe they are fa-  
cred and dedicated to god, wherfore  
that thyng is called sanctum domi-  
no (id est) holy to the lorde : whiche  
is sacred or dedicated to hym. But  
the vfe of this worde is otherwhiles  
translated to fygnyfie alfo clennes and  
purite. Nowe the holy churche is fo  
inuiolable and not able to be hurte :  
that

The fignifi-  
cations of  
this worde  
sanctus holy.

that (accordynge to the sayinge of Math. xvi.  
our lorde) not the very yates of hel  
can preuayle agaynste it. For none  
other cause is it inuolable: but onely  
because it is dedycated and sacred to  
Christe, From whome no man is able Joan. x.  
to plucke awaye that, which his fa-  
ther hath geuen hym. The church is  
also pure and clene: because Christe  
hathe purified her and mad her clene Ephe. v.  
with his owne blood that he wolde  
make her a spouesse to hym selfe, By Spottes  
hauyng neither spotte neither wrinkle. is beroken-  
This worde spotte pertayneth propre- ed heresies  
ly to heretykes, whiche go about to and er-  
defyl and make fowle the pure verite: roures.  
with sprynklyng to of filthy errores.  
This worde wryncle appertayneth to Wryncles  
them, whiche in dede do beleue do signify  
ryghte: but yet do lede a lyfe defy- uyces and  
led with the filthe of vices and synnes. synnes.  
Wryncles do betoken age. Suche one  
verily is that olde man, whiche we  
haue receiued of Adam, and whome  
Paule doth bydde vs to do off, and to Ephe. iiii.  
laye from vs with all the actes dedes  
that do belonge to hym, that we  
myghte do on vs the newe man, and  
being renewed in the senses of our  
mind, we myght folowe the steppes of Roma. vi.  
Christ and walke in newnes of lyfe. Christe is a  
Christe is a delicate and a deyntry delicate lo-  
louer, uer.

## The expofycyon of

this daye reuile and blasphe<sup>m</sup>e the  
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 Christ and walke in newnes of lyfe. Christe is a  
 delicate and a deyntry delicate lo-  
 uer.



## The expofycyon of

louer, he can nat fynde in his harte  
to loue the fynagoge beyng wrin-  
led with olde ceremonies and with the  
loue and exercife of the olde law.  
Neyther can he fuffre or abyde the  
churches of heretikes beyng disfigu-  
red and made foule and euylfauoured  
with the leprie and diuerfe fportes of  
falfie doctrines and erroures. **Dis.** If  
the olde fayng be true, that no man  
lyueth faultles and without synne:  
where is than that fpoufesse, which  
in the canticles is prayfed, and is  
sayde to be all fayre and beauty-  
full and without all maner of spotte?  
**MAs.** It is graunted to very fewe  
men to lyue without the lyghter, or  
smaller vyces or veniall fynnes which  
by rechelesnes and ouerfyght doo  
crepe and ftele upon the nature of  
man. But thefe small faughtes, are  
rather small speckes: than greate  
spottes, and lykewife as they do day-  
ly fpring or rife: euen fo be they  
dayly washed awaye either with pray-  
er, or with dedes of almyfe, or with  
the recompence and fatisfaction of  
some good worke, and fpecially and  
principally with the receiuinge of the  
body of our lordé; but from greate  
fynnes or deadly crimes, they whiche  
haue professed Chrift, both owghte,  
and

Cantic. iiii.  
Tota pulcra  
es amica  
mea et ma-  
cula non est  
in te.

and also maye abstayne, with the helpe and aide of the spirite of Christe.

DIS. Do not they than, whiche are defiled with great synnes or crymes appertayne and belonge to holy church? MAS. They do belonge, Howe and they do not belonge. In so muche, <sup>greate Syn-</sup>ners are of the church and as farreforthe as faythe dothe remayne hole in them: they do be- <sup>and how</sup>longe to the church, neither are they <sup>not</sup>.

kept from the communion and partetakinge of the sacramentes, excepte it be soo, that for some euidente enormite of crimes they be by the publyke and open iudgemente cut awaye from the company and felowshyp of the church. But because this word

Ecclesia id est Church, sayd in his most propre signification dothe betoken the prevy or secret \* society and feloweshyp of them that are predestinated to eternall lyfe, of the whiche company a greate parte lyueth already with Christe, and the other parte that remayneth alyue in this world is called for this entente and purpose, that they sholde laboure and endeououre themselfes vnto most hyghe and perfyghte purite: therefore it is wel sayde, that the church hath no spot or wrinkle, eyther by the figure synecdoche, (that is to witte, sayinge,

What is the church in his moste propre signification.

\* Company of them who are for eternal Life.

Howe the church hath nyther spot ne that

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that of the whole, whiche is uerified of the parte) or els for caufe of the marke or ende entended, of whiche ende the logicions alfo do confefle and graunte a denomination or name to be taken. But yet otherwhiles this worde or name church is fo dilated and stretched out fo farre: that it dothe comprehend and contayne as many as haue receiued the sacramente of baptifme, whether they do lyue vertuosly or other wyfe. Sometime the minifters or judges of the church are called the church, to whome we oughte to obaye, althoughe they do openly and in fyghte lyue an euyllyfe: as longe as it is fo, that they do nat commaunde or teache fuche thynges, as are contrary to godes lawe, and may not ftande with his commaundements, namely if there fhoulde folowe more trouble and vnquyetnes of the takynge awaye to the commune weale of fuche thynges, than of the toleratyng and fuffryng

**Pfalme. xxv.** of them. There are alfo churches or congregacions of wicked men, whiche the fpoufe dothe hate. But whofoeuer profefseth the holy church: doth execrate and abjure all fchifmaticall confpiration agaynft the tranquillite of the ecclefiafticall hierarchie,

chie, lykewyse all conuenticles and assemblies of heretikes, with whatsoever gloriouse title they do set themselves forth to the sale, for they are innumerable: but the doue is but only one. **Dis.** In the olde tyme the heretikes also had churches, in suche state of thynges, whan euery one of them dothe crye, Christe is nat there, **Cantic. ii.** but here is Christ: by what marke or token maye we discerne and knowe that only doue of Christe from other? **Mas.** That, which doth swarue and go awrye from the holy scriptures: is none of Christes. **Dis.** But heretikes do euen with the uery weapons of scripture oppunge and fyghte agaynst the church. **Mas.** And no meruayle of it, for they do folowe that disceiuyng spirit, whiche dyd assayle and tempte the lorde hymselfe **Marc. xiii.** also unto wickednes, with the testimonies of scripture wrested and wrenched to a wronge sense, but the false interpretation of scriptures is to be confuted and disproued and put by with the true interpretation and declaration of the same. **Dis.** Indede it was no maystry for Christ to do so: but it is nat lykewise so easy a thyng for vs wretched men to do the same. **Mas.** It is not a parte be-



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Ephe. vi.

longyng and fitte for euery man, to fyghte or difpute with heretikes : but it appertaineth only to them, whiche are inſtructed and well appoynted with that hole armure, which the apoſtle Paule dothe in certayne places otherwhiles rcherce and reckon vp : but to the, and to ſuche other as thou arte, it is ſufficiente to kepe and holde faſte by ſtedfaſte and ſure beleffe thoſe thynges, whiche the church hath expreſly and openly taughte for thynges neceſſary unto ſaluation.

Dis. What ſhall he do, whiche hath receiued baptiſme, and hath taken inſtruction of beleffe, in the church or congregation of heretikes ? Mas. Let hym not chaunge the baptiſme, which he hath receiued in the name of the father, and the ſone, and the holy ghoſte : but let hym purge and clenſe his doctrine, let hym withdrawe hymſelfe from vnclene congregations or aſſembles, and let hym reconcile hymſelfe to the holy church. Dis.

But that is it, which I deſiered to knowe of you by what token or marke the holy church may be diſcerned and knowne from other.

Howe, or  
by what  
tokens the  
true Catho-  
like church  
may be  
knowne  
from other.

Mas. There are many conjectures and geſſes by which gatherd together in one it is eaſily and ſon perceiued and eſpied

espied where the doue is. The fyrst is the authorite of the olde Synodes, namely approued and alowed by the perpetuall and contynuall consente and agrement of so many sondry ages, or tymes, and of so many diuerse nations, nexte afther this is the authorite of the interpretoures or exposi-  
 toures, whome for theyr holynesse the church hath canonized, and whose bokes the same church hath approued and allowed, not so that it is not law-  
 full in some poyntes to dissente and disagree from them (for theyr selves do sometymes disagree not onely one of them from another, but also doo vary from theyr owne selues) but  
 \* reuerence. And that which they do teach not rashely and undiscrately to be rejected and refused. The same (I suppose) is to be thoughte and judged of the good and approued compa-  
 nyes of diuines, whose contynuall laboure and studie is to fynde out, and to brynge forth to vs the secrete and hydde trouthe, out of the diuine scriptures. Thyrdly, the bredthe or largenesse is to be consydered, for neuer hath ony heresy spredde so large, as hath the Catholike doctrine. Laste of all the maner of lyuynge is

How the olde holys expositours of the scripture are allowed of the church, and howe theyr workes are to be redde,

\* Caution, the Sense in which *εὐλαβία* is used Heb. v. 7. which *Erasmus* renders *Reuerentia*,

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*\* The Author might have added the Doctrine is to be compared with that which the Scriptures fet forth, which is the only fure and infallible mark of the True Church.*

Maniches.  
Ebionite.  
Pfalliani or  
Euchite,  
Anthropo-  
morphite.

Math. xxiii.

¶ *Suspence.*

\* Thee.

Math. xxiii.

Math. vii.

Math. xxiii.

Math. vi.

to be well aduifed, and ſome what nere looked on. \* Dis. But heretikes alſo haue Chriſte muche in theyr mouthes, and ſpeke muche of hym. And alſo the Manicheis are reported and ſayed to haue ben of wonderfull abſtinence and alſo continencie, the Ebionites do deſpiſe and ſette at nought riches. The Pfallianes doo praye continually without ceaſſynge. The Anthropomorphites dyd lyue in deſerte, and wilderneſſe, they were couerde and cladde in courſe hempen clothes, they poniſhed and kepte vnder theyr fleſhe with faſtyngs, laboures and ſlepynges on the bare grounde whan ſuche maner men aſſembled and flocked together, do crye here is Chriſte: ſholde not a man (and not with good cauſe) as it were one ſtandyng in a place where manye wayes do mete, doute and be in  
\* a mamerynge, whiche waye he maye take, and whether he may go? Mas. Ye moreouer the very theatre of the goſpell dothe ſhewe vnto \* the Phariſeis worſhypsfull with theyr Philateries ſet out at large made thynne and bare with faſtynges, makynge longe prayers, dealyng forth theyr goodes in almoyle to poore folkes. But theſe outwarde thynges, thoughe they haue  
the

the apperaunce and lykenesse of godlynnesse and vertue: yet are they oftentimes fayned for cause of some temporall and transytorie profighte or commodite, namely of lucre, or glorie and praise, and that made me adde here before, that theyr lyfe sholde be looked on some what nere; whiche thyng if ony man wyll do, he shall fynde and perceiue that the same thynges are done in dede bothe of good men and also of euil men, but after a diuerse maner and a sondry fashon. Good and vertuose men in theyr abstinences and fastes are cherefull: the other sorte are sadde, heuy, and out of al chere, neither do vertuose men make theyr auaunte or boiste of these thynges; but rather doo kepe these thynges secrete, neither doo they auaunce and magnifie these thynges as great and hygh thynges: but do make lyghte of them, and do extenuate them, neither do they despise and disdayne other men, which do not the same thynges: but they do benignely and charitably interpret and judge either that they wolde do greater thynges yf they weykenesse and febleness of theyr bodye wold geue them leue: or els that they haue theyr fleshe lesse rebelliose

The difference between the outward workes of good men and of euill men, being all one in appearance.

Godly and charitable men doo judge all thynges to be the beste.



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to the fpirite, foo that they haue no nede to tame it with fuche maner meanes: or els that they do with other good dedes offre to god a more

*\* Acceptable.* *\** plesaunte sacrifice and oblation. The religion and holynes of godly men, is fymple: and without crafte or difceite. The difciples of Johan dyd fast: but they dyd backbyte the difciples of Chrift and fpake euyll of them: for that they dyd more fel-dome fast. The Manicheis dyd abftayn and forbear from all maner beaftes or fenfible creatures: but they dyd difprayfe and condempne the creature of god: and fecretly and in *\* corners* dyd fylthemfelues with delycyouse meattes both more daynty and alfo more costly. The Pharyfeis dyd praye: but they dyd it in the † hedes of many wayes, where they myght be moſte ſene, in theyr chaumbres, eyther they dyd occupie themfelues about trifles, or els dyd counte and tell monaye.

*\* Acceptable.*

Luce. v.  
Math. ix.

Manichei.

Phariſeis.  
Math. vi.  
Math. xxiii.  
† Meetings.

Pfallianes;

Ephe. iiiii.  
i Theſſa. iiiii.  
Actes. xx.

The Pfallianes dyd praye: but ſuperſtitiouſly, and vnder this pretexte or pretence they dyd lyue of other mennes coſte and charge, and dyd not (accordynge to the doctrine of ſaynte Paule) Laboure with theyr owne handes, to gete where of they myghte

myghte both fynde therfelues theyr  
 necessaries, and also might geue some-  
 what to poor folkes. The Ebionites Ebionite of  
Apostolici,  
 had nothyng feuerall or in propre,  
 and they were falsely called aposto-  
 lici, i. e. followers of the apostles :  
 but they dyd condemne and dispraise  
 other, that were possessioners, and had  
 ought of theyr owne, chalengynge  
 proudly and presumptuously to them-  
 selues the praise of godlynesse and  
 true vertue or holynesse: whiche  
 stondeth not in londes or in monay, Holynesse  
standeth in  
the affecti-  
ons.  
 but in the affections. The Apostles  
 dyd spende theyr owne selves whole  
 and altogether, to thende that they  
 mighte allure and brynge very many The very  
perfight  
holynesse  
of the Apo-  
stles.  
 vnto Christe neyther coulde they by  
 ony injuries or displeasures be compel-  
 led and caused to laye away this af-  
 fection towards ony man. They  
 purposed not, nor wente about to do  
 uengeance to ony man: but whan  
 they were caste into pryson, they dyd  
 synge psalmes, and gaue thanks to Actes. v.  
 the lorde, whan they wer beaten with  
 roddes, and beyng ouerwhelmed  
 with stones, they were gladde and re- Actes. vii.  
 joyced praynge for them, of whome  
 they dyd suffre all these thynges,  
 whan they dyd raise up deade men,  
 whan they dyd expulse and driue out Actes. v.  
 deuilles,

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deuilles, whan they dyd with theyr shadowe heale men, that were fycke and diseased: they neuer spake one worde of boſtyng or vayne glorie, but profeſſyng themſelues to be nought ells but mortall men; they dyd aſcribe and referre all the whole praife vnto god. Who ſo euer dothe fulfill and ſhewe in very dede this charite, and this pacience continually with cherefullneſſe: that man bryngeth forth ſuche fruites, whereby he maye be dyſcerned and knowne to be a goode tree. **Dis.** I here ſaye, that \* unneeth there is ony one of the olde writers or authors, in whome there are not founde ſome thynges diſſonante and diſagreyng from the rule of the catholyke faythe: why than that the chyrch receyued and alowed theyr bokes? **Mas.** The church hath admytted and receyued theyr bokes not as canonycal ſcripture, that is to ſay ſcripture of vndoubted and ſure auctorite not able to be diſproued: but they are receyued as the commentaries and workes of men beyng bothe learned and alſo good and vertuoſe, neyther doth euerye maner erreure make a man forthwith an heretyke, and in the olde tyme thoſe that dyd expoune and declare the

**Actes. xiiii.**

**Actes. iii.**

**Math. vii.**

**Math. xii.**

\* Since  
there is not.

Howe the  
churche  
hath alowed  
the bokes of  
the olde fa-  
thers to be  
redde.

Euerye  
maner er-  
roure mak-  
eth not an  
heretyke,

the scripture, were pardoned and hold excused, if they did doute of certayn things, of which it is not lawfull to dout any longer after the sentence of the church publyshed and openly pronounced, or els if they dyd interpretate and expoune any thyng in the scriptures, other wyse than the authorite of the church doth teache nowe. For neyther were al the Grekes, Heretykes, which dyd professe that the holy ghoste dyd procede, and come forth from the father alone: nor no more peradventure was Origen neyther an heretyke therfore because that of desyre to serche out the trouth, he dyd dispute whether the sonne and the holy ghoste had all one, and the same diuine essence with the father, or els were creatures more excellent than all other creatures. It was lawfull also more than .CCC. yeres after the incarnation of Christe, to doute whether there were any clensynge fyre or fyre purgatorye: whiche certayne men dyd judge to be charite. But it is a very poynt of an heretyke, proudly and obstinately to rebell and stryue agaynste the euydent veryte or trouth, and which hath ben taughte with the publyke and commune authorite.

Dis.



## The expofycyon of

The bokes  
of the cano-  
nical fcrip-  
ture.

The bokes  
of the old  
testament.

Genesis.  
Exodus.  
Leuiticus.  
Numbers.  
Deuteronomy.  
Jofua.  
Judges.  
Ruth.

1, 2 Sam.  
1, 2 Kings.  
1, 2 Chron.

Nehemiah,  
and Ezra.

Efdras iii, iv.

Ifaiah. Jere-  
miah. Eze-  
chiel. Da-  
niel.  
The .xii.  
fmailer pro-  
phetes, Job,  
Pfalmes.

**D I S.** The name of canonycall fcripture, howe many bokes dothe it comprehend and contayne? **M A S,** This thyng hath the fancte Cipriane very playnly and brefly taught, Fyrft the hole fcripture is diuyled into two partes, that is to wytte, the olde testament, and the newe. In the olde testament are accompted and rekened the fyue bokes of Moyfes, that is to wytte, Genesis, Exodus, Leuiticus, Numeri, Deuteronomium, alfo the .ii. bokes of Jefu Naue, of Judges, and of Ruth. Befydes thefe, the foure bokes of kynges, whiche Hebrues do make but onely two bokes, furthermore the boke Paralipomenon, that is to faye, of thynges ouerhipped or lefte out, which of the Hebrews is called the boke of Dayes or tymes. Than the .ii. fyrft bokes of Efdre which the hebrues do reckon both, but for one, for the thyrde and the .iiii. boke of Efdre are accompted amonge the Apocriphe fcriptures, Nexte after thefe are the .iiii. principal or greater Prophetes Efaias, Jheremias, Ezechiel, and Daniel. To thefe is added one boke of the .xii. fmailer Prophetes. Befides this one Job, and one boke of the Pfalmes .iii. bokes of Salomon, that is to witte, the

# the commune Crede.

III

the boke of Prouerbes, Ecclesiastes <sup>Prouerbes,</sup>  
and Canticum canticorum, within <sup>Ecclesiastes,</sup>  
this nombre, the Authorite of olde <sup>Song of</sup>  
men dyd conclude the wolumes or <sup>Solomon.</sup>

bokes of the olde testamente beyng  
of trouthe wherof it was not lawfull  
to dout: but now the boke also of  
\* Sapience is receyued into the vse of \* Wisdom.

the churche (which certayne men do  
judge to be the boke of Philo a Jewe)  
and another boke which is called Ec-  
clesiasticus (which men do thynke to  
be the boke of Jesu the son of Sirach) <sup>Ecclesiasti-</sup>  
there is receyued also the boke of <sup>cus.</sup>

Tobie, and the boke of Judith, and <sup>Tobit, Ju-</sup>  
the boke of Hester, and the two bokes <sup>dith, Hester,</sup>  
of the Machabeis. There are receyu- <sup>Maccabees.</sup>

ed also the two Histories which are  
annexed to the boke of Daniel, that  
is to wit, the historie of Susanna, and  
the history of Bel and the Dragon,  
whiche histories the Hebrues hadde  
not: but saynte Jherome witnesseth  
that hymselfe dyd translate them out  
of the edition of Theodotio. But  
whether the churche hath receiued  
these boks with the same authorite  
with the whiche they haue receiued

\* The Spirit  
of the  
Church  
knows.

the other boks aforereherfed: \* that  
knoweth the spirite of the churche.

Under the tytle and name of the newe  
testament the chesse and principal  
place <sup>The bokes  
of the new  
testamente.</sup>

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<p>Matthew. Mark. Luke. John. Actes. Epiftles, Paule .xiiii. Peter .ii. James .i. Jude .i. John .iii. Revelation. The he- brues make but .iii. kynde of fcripture. Canonical.</p>	<p>place haue the .iiii. Gofpelles of Ma- thue, Marke, Luke, and Johan, and with thefe the Actes of the Apoftles. Nexre to thefe are the Epiftles of the Apoftles .xiiii. of faynte Paules. Two of Peters. One of James the Apoftle. One of Jude. Thre of Johan. And laft of all in ordre is the Apocalipfe of faynte Johan. The Hebrues do diuide all fcripture into .iii. kyndes or fortes. The canonicall fcripture, they call that fcripture, which without any controuerfie or doute was wryten by the infpiration of the holy ghofte, in whiche yf any thyng be founde, which femeth at the fyrfte fyghte fo- lyfhe, vnmete, and agaynft reafon: it is not lawfull to iudge that whiche is wryten, but the myftery is religy- oufly and deuotly to be ferched forth, and the dulneffe or flowneffe of our wytte is to be founde faughte with all, and not the fcripture. Another fort of fcripture they do call Hagio- grapham, as wryten by holy men of holy thynges. This maner fcriptures they did fo farre forth efteme and re- garde: that they were in dede reue- rently red in the congregations or af- fembles, but not that the authoryte of them fhoulde conftayne, or com- pell in matters earneft and of wayghte.</p>
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Apo-

Hagiogra-  
pha.

Apocriphe scriptures they called suche Apocripha.  
as it was lawfull for euerye man to  
redde at home, accordynge to his  
owne mynde and pleasure: but in  
open or comen assemblies they sholde  
not be recyted or redde, nor any  
man be strayned with the auctorite  
of them, neyther is euery scripture  
forthwith canonicall: whiche is red  
or songen in the churches: and wolde  
god that it were amonge all men ob-  
serued and kept, which was decreed  
in the counsell holden at Carthago,  
that nothyng at all sholde be recited  
or redde in the churches saue onelye  
the canonicall scripture, the interpre-  
tation and declaration, wherof was  
done in the olde tyme of prestes and  
byshopes by worde of mouthe.

The decree  
made in the  
counsel of  
Carthage  
concernynge  
what thinges  
shold be red  
in the  
churches.

Dis. Now a dayes we are kept and  
put away from the redynge of the  
holy scripture. M A S. But this thyng  
was in the olde tyme a poynte of most  
greate and byghest religion and holy-  
nes. But the vndyscretnes and pre-  
sumption of the reders caused and  
brought to passe, that it was nedefull  
to \* shew a staffe, who so euer redeth  
the scriptures reuerently, honourynge  
that thyng, whiche he doth not vn-  
derstonge or attayne the knowlege  
of, And who so euer is so moche the  
more

\* To keep  
People in  
awe.

Howe the ho-  
ly scriptures  
are to be  
red, and for  
what entent.



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more gladde to learne of a connyng man, for that he is fomewhat prepayred afore by redyng and who fo euer redeth, not to the entent for to be armed, and made redy to contention of ftryuyng, but to take fomewhat therof, wherby he may be inffructed to lyue holyly and vertuoufly, that \* constitution ftryketh not hym, nor appertyneth any whyt to fuch a reder, which † constitution was ordeyned and fet agaynft temerite and undifcrete prefumption, and not agaynft the loue and exercife of vertue and godlyneffe. **D I S.** In as much as of both testaments there is all one and the fame god the father, the fame Chrifte, the fame holy ghost: why is the one called the newe testamente, and the other the old testamente? for diuine or godly thynges knowe not of ony age or elderlyneffe. **M A S.** The godhed (as thou fayste) knoweth neither oldeneffe or age neither newneffe, but it was expediente for vs, that certayne poyntes sholde be newed and chaunged in the exterioure and outwarde thynges, Chrifte consecratyng brede and wine, called it the new testamente. Now yf thou do aske of me what thyngs are newed or chaunged:

\* Order agaynft reading the scripture.

† Order.

Why the one is called the olde, and the other the new testament,

chaunged: I could reckon vp very many thynges. Fyrst in stede of the shadowes of the lawe: is succeeded and commen in place the euidente and open verite, and that thyng, whiche the lawe dyd promise by darke rydles and figures: hath ben perfourmed, and shewed forth to the bodyly senses of men. The sleynge lettre <sup>2 Cor. iii.</sup> hath ben opened or disclosed: and the quickenynge spirite hath appered. Furthérmore the outwarde ceremonies haue certayne of them ben utterly and clene taken away: and certayne of them ben chaunged into another more mete and conuenient thyng. The Judaicall choyse of meates is quyte and clene taken awaye, we may law- <sup>Deute. xxii.</sup> fully weare garmentes of lynesaye-wolfaye, we may plow or tyll the ground with Oxe and Assé, because I <sup>Deute. xxii.</sup> wyll not reherce other thynges innumerable. In stede of soo manye dyuerse kyndes of hostes and sacrifices: we haue but onely one mysticall hoste or sacrifice. In stede of the onely temple of Jherusalem (for it was not lawfull to make sacrifice ony where ellys) we haue a churche spreadde through out the whole worlde, in which is now offred a cleane sacrifice, <sup>Malach. i.</sup> and pure handes are lifted vp in euery <sup>1 Timoth. ii.</sup> place,

## The expofycyon of

place, and in the ftede of injuriouſe and paynful circumciſion is broughte in the eaſye bathe of babtyme. The Sabbote daye is chaunged into the Sondaye. In the ftede of Moyſes the ſeruaunte of god is ſucceded Chriſt the ſone of god. The grace of the ſpirite, which before was diſpenſed and dealed vnto a fewe perſones, and ſcarcelly : hathe nowe ben openly and plentuoſly powred out vpon al nations, which are under the ſkye. Finally, heuen, whiche before was \* *ſhyt* euen to godly men alſo : is ſette open by the goſpell. For theſe thynges and many other that are newed and chaunged : it is well called the newe teſtamente, nat for that it is vtterly another teſtament than was before : but for thar it is otherwiſe geuen or taughte. The Jewes : ſuch of them as through hope of the heuenly lyfe did liue in the alacrite and cherefulnes of the ſpirite : were in the newe teſtamente. Agayne thoſe men nowe a dayes, whiche do meaſure and judge holynes by outward ceremonies, and which do gape greedily after earthly thynges, beyng colde in charite, and hote to do vengeance : ſuche perſones (I ſaye) do euen yet cleue and contynue ſtyll in the olde teſtamente, for

\* *ſhyt*.

Jewes of the  
olde tyme,  
in the new  
teſtament  
chriſten  
men of  
theſe dayes,  
in the olde  
teſtament.

for that they haue not yet done of,  
nor layde from themselues the olde  
man. **Dis.** All these thynges hyther-  
to for sothe are spoken of you very  
playnly and clerely. **Ma s.** We are  
comen now to the holy churche, in  
whiche we do worshyp the father, the  
maker of all thynges, \* the sonne, the  
redemer of the world, and the holy  
ghost, the sanctifier of all thynges.  
Let vs contynue and abyde in this  
church. And in this churche let vs  
walke accordyng to the spirite, and  
not accordyng to the fleshe. In this  
church let vs warre a good warre and  
fyghte a good felde: that we maye  
come vnto the wage and rewarde of  
the eternall lyfe. But if thou thynke  
it beste: let here be an ende of this  
communication.

\* The former part of this Book shews the Father is the One Substance in Three Persons, the Father, the Son, and the Holy Ghost. And therefore the Son as Redeemer, and the Holy Ghost as Sanctifier, are to be taken as spoken of in a distinct Character, proper to the Persons.

The fyfth instruction.

DISCIPLE.

**W**Hat meaneth it, that to the  
churche is annexed and added  
communion of saynctes? **Ma s.** This  
particle *Sanctorum* communionem is  
not added in sancte Cipriane neyther  
in sancte Augustine, neyther doo they  
so muche as by occasion make any  
mention of these wordes, wherfore  
it is very likely, that this particle

1 Timor. vi.  
2 Timo. iiii.

*Sanctorum  
communio-  
nem.*



## The expofycyon of

Ecclefia.

Concio:

The diuines  
of later  
tyme do  
diuerfly ex-  
pounde sanc-  
torum com-  
munionem.

hath ben added of some man, whiche wente aboute to declare, what thyng was to be vnderftonden by the holy church. Ecclefia, that is to fay, the church, is a fociete, felowfhypp, or company not of all maner men, but of holy men or fainctes, lykewyfe as this word concio to latyne men doth fignify and betoken an afsemblee or congregation, not of what fo euer maner men you lyfte: but of the citizens all of one commune weale, afsembled and gathered together in one to take counfayll concernynge the commune profytes. And as for the diuines of later tyme, amonge whome some doo interpret the holy church to be the focietie of men militant and warryng in earthe under Chriſte theyr capytayne, and the communion of faynctes to be the focietie of faynctes triumphynge in heuen, and other ſome agayne doo expounde by ſanctorum communionem, the ſuffrages of the church profytable and auaylable to all men, whiche are in the body of the church. Other ſome do expounde it to fignifye the ſacramentes of the church, which do not profyte, but onely to thoſe, which do aggregate and joyne themſelues to the church. Other ſome  
agayne

agayne do thynke by the name of communion to be betokened \* *the sacrament of the autre*, which of the Grekes is called Synaxis, that is to saye, a conciliation or joynynge together, for that by this mysterie is figured and confirmed the moste strayght conjunction or joynynge together of the mysticall body with the hede, and suche a mysticall societie or felowshyp of all them that doo truely professe the name of Christe, as is the naturall societie of all, the membres, among themselues eche with other in the body of one and the same lyuyng sensible creature. Those diuines I saye which haue ymaged and deuysed these thynges in dede they doo speake thynges that are true, but verily in my judgement they do not expresse that, which is proprely declared by these wordes: saue only that in the name of holy church all these thynges are couertly and secretly comprehended. But this thyng is true without controuersye or doute, that there is no gyftes in the catholyke church: but they do come to it from the hede, that is to wytte Christe, although dyuerse membres haue dyuerse offyces and operations.

\* *The Communion.*

Synaxis.

All graces  
and gyftes  
issuen from  
the hede  
Christe.

## The expofycyon of

**Dis.** There is not in all the world any thyng that good is: but it dothe come from Chrifte, **M A S.** Trough it is, but we do nowe speake of those thynges, which by fayth in Chrif and by the sacraments of the church do gyue true holynes and vertue. For els god dothe gyue many commodytes and good gyftes euen to wycked men, yea and to asses and oxen also.

**Dis.** If they be not of the company or felowshyp of the church, whiche doo lyue wyckedly; and agayn, we do not know surely of the most part of men, whether they be good or euyl; what maner a societie is that of men, which do not know eche other? **M A S.** Nor we doo not knowe any of the aungelles, althoughe they do wayte on vs, neyther doost thou knowe thyne owne soule, and yet \* *of it is it longe*, that thou dost lyue, that thou dost moue or styrrer, and that thou haste wytte and perceuyng. No man is compelled or constrayned to knowe certaynly, whether this man or that man be a lyue membre of the church. It is sufficient to beleue, that in the earth there is such a certayn societie and felowshyp of them that are † *predestinated* to lyfe, whiche company Chrif hath glewed

A notable  
question.

Answer.

\* *It is the  
Cause.*

† *Well pre-  
pared.*

glewed or joyned together with his spirite, whether they be among the Indianes, or els amonge the Gaditanes, or els among the Hyperboreanes, or els among the people of Affryke. And it may be so, that in the world there are some landes, \* *other* Ilandes, or els \* *Either* drye landes, which are not yet found of maryners or geographers: in which for all that the Christen faythe is stronge and quycke. To beholde the secrete partes of mannes harte, belongeth onely to god, by reason wherof it cometh to passe that the judgements of men very oftentymes are vncertaine. *The judge-  
mentes of  
men are vn-  
certain.* Dis. Why than are certayn men caste out from the churches? Mas. There are certayn manyfeste and open crymes, whiche (as Paule *1 Tim; v;* saythe) do goo afore vnto judgemente. Of these crymes men do judge, as they maye, for the conseruation of the publyke ordre. And yet for all that it *Nora* happeneth otherwhyles, that the theffe whiche is hanged on the galowes is fauteles, and that the judge which hath condemned hym, is worthy an haulter, and it may be also, that the person, that is excommunicated, is in the felowshyp and communion of the churche, and that he which dyd excommunicate hym, is cut away and



## The expofycyon of

departed from the church. Also it is poffible, that he, which is drawne to the fyre for an heretyke, is a very  
\* *Acceptable.* \* *pleafante* facrifyce to god, and that they whiche brought hym to the fyer, are worthy to be brente. **Dis.** What euen than alfo whan a man is excommunicated and caſte out of the church, for knowne and euident murthere or facriledge? **MA s.** Ye verily, for it maye be, that afore that the byſhop doo throw forth the lyghtenyng or ſentence of excommunication agaynſt the malefactoure, he be all redy by true contrition of harte, retourned agayne into the fauoure of almyghty god. And yet this thyng becauſe it is vnknowne to men: doth not auayle or help hym any whyt, but that he ſhall be kepte from the entrying into the chyrch. **Dis.** Why wold god haue this in the meane ſeaſon to be vnknowne who are verily good and predeſtinated to eternall lyfe? **MA s.** Leſt euyl men deſpairyng, ſhold ſynne more hayghnouſly: and that good men ſholde lyue more warely and mekely. Seynge that there are euen nowe ſo many and ſo greate debates and ſtryues: what manner a battayle would be than if there were a manifeſte dyfference, wherby the one ſorte  
myght

Why god  
wold it to  
be un-  
knowne to  
men, who  
are predeſti-  
nated and  
who not.

myght be knowne from the other?

Our lord wold not so muche as utter Johan. xiii.  
or dysclose and shewe to his other dys-  
ciples, who it was that sholde betraye  
hym. Nowe for asmuche as it is vn-  
knowne, whom god hath elected vnto  
blessed immortalyte both they that do  
stande, are carefull lest they doo fall,  
and they that are false and doo lye on  
the grounde, do laboure and enforce  
themselves to ryse and gete vp agayn.  
Finally those persones, whiche are fer-  
uente and hote in charite: do study  
and gyue theyr mynde to doo good  
bothe to good men and euyl men, to  
those that are openly euyl, to the en-  
tent that they shold waxe wise agayne  
and amend, to those of whome they  
doute whether they be good or euyl;  
to the ende that they shold be made  
better if they be good all redy. And  
albeit that charite dothe here lese her  
offyce or worke, yet for all that doth  
she not lese her rewarde.

D I S. Which are those sacramentes  
of the churche, of whiche you made  
mention incidentlye and by the waye,  
not longe ago? And what meaneth  
or signifyeth this worde sacrament?

M A S. Those men which haue spoken  
more exactly and perfytely, doo call  
sacramentum an othe, or an obliga-  
cion fye.

What this  
worde sa-  
crament  
doth signi-  
fy.

## The expofycyon of

cion or bonde confirmed and strengthened by the comyng betwen of god or of religion. But our forefathers haue applied and vfed the fayd word to fignify that thyng which the Greeks doo call a myftery, and thou mayft call it a religioufe, or holy \* *secrete or priuete*.

\* *Arcanum.*

† *Arcanum.*

Dis. Why is it called † *a secrete or priuete*? Mas. Because the commune sorte of the people was fecluded and kept a part from the medlyng with thofe thynges. Albeit nowe a dayes many thynges are done openly, as whan the water of baptyme is consecrated and halowed. But thefe ceremonies and alfo the wordes wherwith they are done, were hyd and kepte secrete from the people, and were taughte amonge the byshopes from one to another, to the entent that men shold haue the sacramentes in more reuerence and worshyp. As soon as euer the byshop made redy and was aboutward to consecrate the brede and the wyne: it was not lauffull for any lay men to remayne and abyde within the grates or chauncelle. And a certayne Pope of Rome, whan he had aunswered somewhat to a certayne byshope (as I \* *wene* of Englande) demaundyng a certayne question concerning the rytes and ceremonies of the

\* *Thinke.*

the mysteries, he durste not put in wrytyng the wordes, with which the oyle is consecrated and halowed, leste peraduenture if the lettres had ben taken by the waye (which thyng chaunceth oftentymes) the secret myght happe to haue ben vttered and dysclofed. This cause in dede is some maner \* *cause*. But yet the more true \* *Reason*,

and more alowed cause is this. For that in the sacramentes, by certayn vi-  
syble and sensyble tokens and sygnes:  
there is infused an insensyble grace  
correspondente and agreynge to the  
exteriour and outwarde tokens and  
sygnes. Dis, Howe many sacramentes  
be there of this sorte and kynde?

MA S. Of the old fathers they are taught vnto vs to be .vii. in nombre,

The .vii. sa-  
cramentes.  
i. Wedlocke,

that is to wyte, matrimony or wed-  
locke, by whiche we are borne to this  
worlde. Baptyme, by which we are

ii. Baptyme;

borne agayne to Chryste, to which  
sacrament is joyned Penaunce, which

iii. Penaunce

is as it were another baptyme, by  
which we are reconcyled to god, but  
not nowe frely and all out for nought,  
neyther are the woundes healed with-

out skarres. † *Helye anonyn*tyng, by which the yong christen souldyer is

† Confirma-  
tion.

confirmed and strenghted agaynst the  
temptations of the dyuell with this

iiii. Confir-  
mation,

sacra-



## The expofycyon of

They were  
in olde  
rymes.vii.  
yeres old,  
afore they  
were con-  
firmed.

\* *Holy com-  
munion.*

v.Sacrament  
of the aultre,  
i. e. the  
Holy Com-  
munion,

vi. Extreme  
vnction.

sacrament were they wonte to be fenced or armed, whiche were of age inclynnyng and leanyng towards the jeoperdy and pareyll of synnyng, that is to wyte after they were feuen yeares old. A none after as waxyng yonge men, they were roborated and made stronge vnto greate batayles with the \* *sacrament of the aultare* by whiche is quyckened and styrred vp in vs the vertue and lyuelynes of fayth, and we are thorow the commemoration of that holy and blessed death, enryched with plenteouse grace: renewynge in a mysticall maner as farre forthe as is lawfull, that onely sacrifice, by whiche we haue obtayned saluation. Agayn because in the tyme of deathe is the laste wrestlyng: therefore is put to the extreme or laste vnction, by whiche eyther the syke man may recouer his helthe, if it so please god, or els he may with faith and good hope slepe in the lorde. With these, as it were with rewardes or gyftes the large benigne and liberallite of Jesu dothe in the meane season comforte, and encorage and harden his foldyers, vntyll the tyme that the batayle or stryfe being fully ended, they may be promoted to the stypende or wage of the heuenly lyfe. There resteth

resteth or remayneth behynde holy <sup>vii. Holy</sup> ordre, by whiche is gyuen auctorite <sup>ordre.</sup>

to beare holy offyces, and to mynister holy thynges. This sacrament maketh for the dignite and also the tranquillyre of the ecclesyafticall hierarchie,

for it is *† semely and accordyng* that in *† Fir.*

the christen commune weale the ecclesyaftical offyces shold not be asygned and appoynted to any maner men, what so euer they be, but that

certaine able and mete persones therefore shold be chosen and pyked out to execute them, neyther can there be

any concord, where no man doth obeye another, but euerye man dothe clayme and chalenge vnto his owne fleshe auctorite to doo what he lysteth.

For sayncte Paule among the gyftes of the holy ghost, doth reckon the gyfte of gouernaunce. \*

Roma. xii.  
1 Cor. xii.  
\* These se-  
ven, tho' in  
some Sense  
stiled Sacra-  
ments, yet  
five of them  
are not ge-  
nerally ne-  
cessary to  
Saluation.

**D**is. What grace is gyuen by euery one of the sacramentes? **M**as. If any man shall receyue these sacramentes so as they ought to be receyued in due maner: by the sacramente of matrimonye, the prayer of the preste beyng put to, is gyuen the gyfte of the spirite, by which the husbonde may loue the wyfe with chaste love, lyke wyfe as Christe loued the church, and that the woman agayne of her

By the sa-  
cramentes  
are graces  
gyuen as is  
here parti-  
cularly de-  
clared of  
eche one of  
them.  
Wedlocke.  
Ephe. v.

-parte

## The expōsycyon of

Baptyme.

Rom. vi.

\* *Actual.*

Gal. vi.

2 Cor. v.

\* *Love of  
God.*

Penaunce.

Confirma-  
tion.

parte may loue and reuerence her hus-  
bonde as her lorde, for Christes sake,  
and that bothe of them maye teache,  
and brynge vp theyr chyldren (if it  
please god to send them any) with  
very greate dilygence in the christen  
faythe and vertuose lyfe. Of bap-  
tyme it is no nede to speake. There  
is no man but he knoweth that in that  
sacrament the old man doth perysh,  
all synne beyng vtterly destroyed and  
kylled, whether you call it originall  
or \* *personall* synne, and that a newe  
man doth ryse beyng purged and clen-  
sed from all spottes of synnes thorowe  
faith in Christ Jesu, whome Paule cal-  
leth a newe creature. It was mete  
and conuenient, that he whiche was  
ones borne agayne in Christe, and  
clensed with the bloude of Christe :  
shold not retourne agayne in to the  
foyle of myre and durte : but for as-  
much as in many men \* *charite* is colde  
and fayth is faynte the goodnes of god  
hath graunted the remedye of pe-  
naunce, of which we shall a none haue  
occasion and mete place to speake.  
And because yong tendre age is more  
inclynynge and redy to vyce and un-  
thryftynes than to vertue and godly-  
nes, by holy confirmation that pro-  
clyuyte is minyshed and docilite or  
aptenes

aptenes vnto vertue is encreaced and  
 augmented, that it sholde not be in-  
 fected with vyces, afore that it doth  
 playnly know, what vyce is. Fur-  
 thermore, because after the age of  
 .xvi. yeres the dyuell doth laye all his  
 ordenanunce, and vse all his engynes  
 agaynst the souldyer of Christe. Fyrste  
 of fleshely luste, of glotonye, and other  
 pleasures, than afterwarde of ambiti-  
 on and wrathe. He is than oftentimes  
 among refreshed with strong meate, <sup>Sacramente</sup>  
 and with heuently drynke, that he may <sup>of the aul-</sup>  
 be able with a stronge and bolde brest <sup>ter.</sup>  
 to receyue all the assaultes of the dy-  
 uell, bearyng Christ hymselfe and his  
 spirite in his breste. In the old tyme, <sup>In the olde</sup>  
 they gaue \* *the bodye and bloude* of the <sup>tyme in-</sup>  
 lorde euen vnto yonge infantes, forth- <sup>fantas re-</sup>  
 with after theyr baptye. That cu- <sup>ceyued the</sup>  
 stome is chaunged, and peradventure <sup>sacrament</sup>  
 it were expedient, that also the cu- <sup>of the auler,</sup>  
 stome of certayn regions were chaung- <sup>forthwith</sup>  
 ed, in which confirmation is gyuen to <sup>after theyr</sup>  
 infantes. For asmuche as these two <sup>baptye.</sup>  
 sacramentes are not of absolute neces- <sup>\* The Sacra-</sup>  
 syte, so as baptye is. And therefore <sup>ment.</sup>  
 the mothers doo well to make haste  
 vnto the sacrament of baptye: but  
 those other two are gyuen more con-  
 ueniently in theyr mete tyme, and they  
 are gyuen more profytably: if to the  
 sacra-



## The expofycyon of

facrament be added alfo fome lytle ad-  
Holy ordre. monition or counfayll. And to thofe  
which are chofen out to the myftical  
offices, by the facrament of ordre is  
augmented and encreaced the gyfte of  
the holy ghofte, to admyniftrre and exe-  
cute worthily and accordyngly the of-  
fyce affygnd and put vnto them.  
Actes. xiii. Lykewyfe as we rede, that the handes  
of the Apostles were layd on Paule  
and Barnabas, that they myght go  
forth to the fpreddyng abroad of the  
Timor. iiii. goppell. And vpon Timothe handes was  
put on by the preftes, as faynct Paule  
wytneffeth wrytyng to him. This  
much to haue touched fomewhat by  
the waye, concernyng the sacramentes,  
it is fufficient at this tyme.

It followeth in the Crede. The  
remiffion or forgettenes of fynnes.  
No man dare entre into the kynges  
court beyng ragged and fpryncled  
with myre and durte: much leffe  
than it is conuenient that any man  
fhould entre into holy church, beyng  
defyled with fynnes. And therfore  
forth with at the very threshold and  
fyrft entrie of the church is gyuen  
a bath, that he may entre in pure  
and clene, whiche thyng euen in the  
olde tyme was obserued and kept  
by an outward ryte and ceremo-  
nye,

nye; for the † *sexten* of the church † *Sexton*.  
 standyng afore the church dore, dyd  
 sprinckle and cast holy water vpon  
 them that entred in to the church.  
 And the olde doctoures do referre  
 this article vnto the grace of bap-  
 tisme, by whiche all synnes are frely  
 forgeuen. And in the Crede \* *whiche* \* *In the*  
*is songen at masse*, there is mencion *Communion*  
 made of baptisme and none at all of *Service*.  
 penance, I knowlege and confesse Confiteor  
 one baptyme † *in to the forgevenes* of vnum bap-  
 synnes. In the symbole of Athana- tisma in re-  
 sius there is no mencion made ney- missionem  
 ther of baptyme neyther of penaunce, peccatorum.  
 for (as I haue tolde the before) he † *For the Re-*  
 dothe nat expoune this parte of the *mission of*  
 symbole. The diuines of more late *sin*.  
 tyme do very well vnder the name of  
 baptyme comprehend also penaunce,  
 whiche sholde scasely haue founde  
 any place or haue ben receiued in  
 the church, if saynste Paule had 1 Cor. v.  
 nat commaunded, that he which had  
 married his fathers wife, sholde be de-  
 lyuered to Satan, and anon after 2 Corio. ii.  
 had commaunded the same agayne  
 to be receiued into the grace and  
 company of holy men. Amonge  
 the people of Affrike there was The maner  
 graunted but only ones retourn- vsed in the  
 ynge agayne into the church: lest chvrches of  
 Affrike.

## The expofycyon of

the feuerite and fharpenes of the ecclefiaticall difcipline and ordre, myghte waxe fainte. And by the fpace of certayne hundreth years, thofe that were falen into any grevoufe or haynoufe cryme: were cafte out, and kepte from entrynge into the church, neyther were they receyued in agayne but by open confeffion, and alfo fharpe and longe fatisfaction and penaunce. Afterwardes becaufe of the frowardnefs of rych men, which had leuer ftyrre and rayfe vp a fcyfme or diuifion, than to fubmytte themfelues to the church, the remedy of penaunce was tempered and modified by the byfhops, fo that now the prefte onely fhould here that thyng, whiche before all the people was wont to here, which prefte alfo fhould remedye and heale the woundes with farre more mylde and gentle medicines. This myldenes was not only ordayned to be vfed for caufe of the imbecillite and weakenes of men, but alfo for the custodie of fymple and innocente perfons, to whome it is expediente not to know the names of many vices. Dis. Haue there ben none erreours ryfen about this article? Mas. Pelagius and Jouiniane dyd teache that infauntes neded not  
to

Pelagius.  
Jouinianus.

to be baptized, for that (as they thought) infanten had no spotte of synne which myght be washed away, for they sayd that original synne was in none, saue onely in Adam and Eue, but that all other men and women were borne pure and clene from all maner synne, and therfore that in them baptyme was nothyng els, but an honourable signe and token, by which they myght be receyued into the adoption of sonnes, and myght be commended to the affections and myndes of christen men. But the erroneouse opinion of these twayne the church doth refute and condemne, folowynge the saying of Christ in the thyrde chapitre of Johan, vnlesse a Joannis iii: man be born agayne by water and the holy ghoste, he can not entre in the kyngdome of god. And saynt Paule in the thyrde chapitour to the Romanes, All men haue synned: and Roma. iii:

\* *do nede* the glorie of god. Amonge \* *Fallen short* the people of Aphrike there sprong vp of. certayne, whiche dyd not receyue them into the communion and fellowship of the church, whiche had ben baptized of heretikes, vnlesse that they were baptized agayne of the catholyques. And this doctrine also hath the church rejected and condemned,



## The expofycyon of

and hath taught, accordyng to the  
Ephe. iiii. faying of fayncte Paule, that there is  
but one baptyme, wherof any maner  
man maye be a minyfter, all be it  
that he be an heretyke or an euyll  
man, fo that accordyng to the mynde  
of the church he do baptyze by the  
inuocation and callinge of the holy  
trinite, howe be it yet where as is no  
neceffyte to the contrary, it is conue-  
nient and accordyng, that baptyme  
be gyuen by a prefte or by deacones  
and it is a more fure waye to washe  
agayne thofe which haue ben bapti-  
zed of hethen men or of Jewes, but  
with this exception, if thou be not  
duely and in right maner baptized I  
do baptize the. In the fame Affryke  
(which accordynge to the prouerbe  
of the Grekes, always bryngeth forthe  
fome newe monftre) fprange vp the  
Donatiani. Donatianes, which bofted that in all  
churches the grace of baptyme was  
fayled, faue onely in the church and  
congregation of themfelues, and ther-  
fore they preched openly, that bap-  
tyme dyd nothyng auayle any man,  
excepte it were receyued agayne a-  
monge them. But the church ac-  
Johan. i. cordyng to the testimony of Jhon  
Baptifte, vpon whom thou fhalt fee  
the holy ghofte is lyghtyng and aby-  
dyng

dyng upon hym, this is he whiche  
 baptyzed, hath taught that man is  
 none other thyng than the minyfter  
 of baptyme, and that it is Christe  
 which is the true authour of baptyme,  
 the vertue and strength whereof is of  
 the bloud of Christ and the capacite  
 and aptnes to receyue it is by fayth,  
 and that neyther can it be corrupted  
 through faute of the minister, which  
 god doth gyue by faythe, neyther can  
 that grace be *\* consumed*, for asmuch *\* Exhausted*,  
 as it is infinite, and sufficient ynough  
 to abolyse and put away all the  
 synnes of the worlde, althoughe there  
 were .x. worldes farre more fylthy  
 and synnefull than this. Afore this  
 there were the Selencianes, which dyd Selenciani,  
 not receyue the water of baptyme:  
 but onely the baptysm of the spirite.  
 And there were some also, which dyd  
 put to, and dyd vse the baptyme of  
 fyre: because that in the thyrd of  
 Matheu Jhonn Baptiste doth say, He  
 shall baptize you in spirite and fyre: Math. iiii.  
 where as by the spirite he dothe vn- The spirite,  
 derstand and meane the priue or  
 secrete grace of faythe, which onely  
 the holy ghost doth infuse or powre  
 into mannes soule, and by fyre he vn- Fyres.  
 derstondeeth charite, without which  
 faythe is deade. Of all other the

## The expofycyon of

The Jewes. Jewes were fyrft, which falſly taught that baptyme and fayth are not ſufficient to the obtaynyng of helth and ſaluation vnles circumciſion were put to, whoſe erroure was condemned of

A<sup>ctuum.</sup> xv. the Apoſtles ſelues, and ſpecially of  
Gala. v. Paule: ſo that now there is no nede

Nouatus. of ony confutation thereof. Novatus  
Montanus. and Montanus dyd not receyne into the companye and felowſhypp of the church thoſe perſones, whiche after

\* *Offended.* their baptyme had \* *dys*honeſted and made heuy the church with ſome haynouſe and manifeſte crime, not (as

† *Think.* I † *wene*) for that they dyd take awaye from ſuche maner men all hope of ſaluation, but that they myght berryue them the honour of the felowſhypp or company, to the puttynge of other men in fear of doynge the lyke, which thyng ſaynct Auguſtine doth wytnesse and recorde euidently of thoſe perſones, whiche after beyng ones reconciled to the church by penance, had falne agayn into the ſame, or els into lyke cryme and trefpaſſe. Man may \* *ſhytte* to man the dores of the church: but heuen no man may † *ſhytte* but onely god. So in the old tyme thoſe perſones, which beyng preſtes or deacons, had committed an euident and manifeſte cryme,

cryme, were put out of the clergy without any hope of comyng in agayne. The same thyng was done to the byshopes. But this feuerite or sharpenesse of correction also was mitigated of them that came after. Concernyng confession and satisfaction bothe there hath ben greate stryfe in tymes passed, and also now these dayes is renewed agayne. But I doo <sup>Nota.</sup> thynke and judge it both most surest waye, and also most mete to the fauying and kepying of the commune concorde, with symple obedience to folowe that thyng, which the aucto-rite of the church hath taught ys, that is to say according to the prouerbe of the Grekes, to bowe and lene towardes the better syde: and to abstayne and forbere from such thynges, wherof thou doste stande in doubt.

Nowe resteth and is behynd the last part of the Symbole or crede. The risying agayn of the fleshe. Here thou hearest the endynge of the world, <sup>Math. xiii.</sup> whan good men shal be disseuered and <sup>Math. xxv.</sup> fundred from euyll men, so that the wycked and vngodly persones shall <sup>Apo. xxi.</sup> haue no hope to haue an ende ones of theyr payne and tourmentes, neyther the good and godly persones shall haue any sorow or gresse, no nor yet haue



## The expofycyon of

Roma. viii. any fear of euyl, whan also the very creature which doth now mourne with vs, shall be delyuered and fet free from all maner incommodytes or displea-  
 How al thynges shall be new after the refur-  
 rection. Fleshe. fures. All thynges than shal be newe, not by chaungyng of theyr sub-  
 stance: but by the reason that theyr qualite shal be chaunged. By the name of fleshe here in this particle is vnder-  
 Ryfynge a- gayne. The article of resurre-  
 ction of all other, is most firme-  
 ly to be be- leued. stood and mente the body of man, by ryfynge agayn is mente reuiuyng and waxyng lyue agayne. All the articles of the Crede in very dede are to be holden and kept by faste and stable belese: but this article most specially of all other is firmly to be beleued, which doth brynge moſte cheſfly ſolace and comforte to good and vertuoſe men beyng in tribulation and aduerſite here in this world, and alſo on the other ſcyd agayn dothe putte wycked men moſte in feare and drede, which els wolde fall without meaſure or ende into all maner abominations and ſyneſes, if after this lyfe both good men and badde, ſholde not be the one rewarded, the other ponyſhed accordyngly to theyr deſeruyngeſ. This is the fundation and grounde of all our whole ſaythe, whiche ought to be moſte ſtronge and ſtable, whiche if it be looſe and vnſtable: al other thynges

wel  
 W 21

wel nere are beleued in vayn. Let the  
wretched Sadduceis therfore goo theyr Sadducei.  
waye, which in so muche do not be-  
leue the ryfing agayn of the bodyes:  
that they do neyther beleue that there  
are aungeles, no nor yet any spirits, Math. xxii.  
as who shold saye, that there were no- Actuum.  
thyng verily beyng in the nature of xxiii.  
thynges, but onely that, which is o-  
pen and perceyueable to the bodyly  
senses, from which senses nothing is  
more farre away, than is the very  
godhed. Fare wel they also whiche  
do professe, that the foules shall ryse  
or reuiue agayne, but the bodyes in no  
wyse: where as in very dede the foule  
(in as much as it is immortal) can no  
more reuiue and waxe alyue agayne:  
than it can dye. But they do call it  
the resurrection of foules: whan they  
shall be called forth to blyffe, out of  
the seeret places, in whiche (after  
theyr madde dreames) they had for a  
certayne tyme and season lyen hydde.  
Fare well they also, whiche do denye,  
that this selfe same bodye, whiche we  
do beare about with vs shall reuiue and  
lyue agayne, but do say that to euery  
man shall be gyuen another body  
much more excellent and better than  
this is. But we shal not be the same  
men, if we shall not receyue agayne  
the

## The expofycyon of

the fame bodyes. And I pray you what nede is it to create newe bodyes: whan god by his almyghty power is able to reftore thefe iame bodyes, to moft perfyght clarite and bryghtneffe, and alfo to blessed immortalite? not chaungynge the fubftance of the body: but chaungynge the qualites of the body into muche better. Fare well alfo the Chiliaftes, whiche of the reuelation of fayncte Jhonn misconftued and wronge vnderftoded, dyd dreame, that we fhall ones reuiue and lyue agayne, and that by the fpace of a thowfand yeres, we fhall vfe and enjoye plenuofly all the delicies and voluptes of this worlde. But we gvyng credence to the wordes of blessed Job, And I fhall be coumpafed agayne rounde about with myne owne skynne, and in myne owne flefhe I fhall fee my god, whome euen I myn owne felfe fhall fee and not another perfon, and alfo herkenyng and beleuyng fayncte Paule, which wrote in this wyfe, He that hath reysed vp Jefu: fhall rayfe vp vs alfo with Jefu. We (I faye) vpon the fafte credence and belefe of thefe aforereherced auctorites, do reckon our felfe moft fure and out of doute, that all men fhall reuiue and

Chiliafte.

Job. xix.

Roma. viii.

and lyue agayne in the ende of the worlde, with the same bodyes, whiche they doo beare about in earth, and that they shall none otherwyse ryse agayne, than Christ hymselfe dyd ryse agayne, whiche shall conforme and make lyke our bodyes to his owne body glorified. The immortalite of the bodyes, shal be commune bothe to good men and badde men. But to the wycked persones, immortalite shall bryng or cause euerlastyng tourmentes, and to the good and godly persones, it shall brynge or cause eternal joye and blysse. How be it yet it ought rayther and more truely to be called the eternall deathe of wycked men: than the immortalite of them. And therfore that particle, euerlastyng lyfe (which certayne persones haue added and put to out of the \**masse crede*) appertayn- \* *Nicene.* eth onely to the good and godly men, where as the word of resurrection doth egally appertayn bothe to the good and to the badde. Howe be it yet this worde resurrection also is so vsed otherwhyles: that it dothe appertayne onely to good men, as for example whan our lord sayth in the gospell of Jhonn, I am resurrection and lyfe. And Paule like- *Howe this word resurrection is taken otherwhyles in the scriptures. Johan. xi.* wyse



## The expofycyon of

wyfe feldome dothe vfe this worde any where, but in the good parte. And our lorde maketh a diftinction and difference of refurrections in the .v. chapitour of Jhonn: fayng, And thofe, which haue done good workes: fhall come forth vnto the refurrection of lyfe. And thofe, that haue done euyll workes, vnto the refurrection of judgment, \* *for judgemente* here he † *calleth* condemnation. This thyng is more exprefly fayd and fpoken in the fymbole of Athanafius. At whose comynge all men muft ryfe agayne with theyr own bodyes, and fhall rendre and gyue accompt or rekenynge of theyr owne dedes. And thofe which haue wrought well, fhall go into eternal lyfe, and thofe that haue wrought euyll: fhall go into eternal fyer. So alfo fayth Paule in the .vi. chapitour to the Romanes, The wage or hire of synne, is deathe, but eternall lyfe is the benefyte and gyfte of god by Chriſte Jeſu our lorde. He added here eternall or euerlaſtyng, becauſe that lykewyſe as vnto thofe that are damned, there fhall be no hope of releaſe, ſo on the other parte agayne the godly perſones fhall haue no maner feare, leſt theyr felicitye and joye might be at  
any

Johonn. v.

\* By.

† *Meaneth.*

Roma. vi.

any tyme eyther ended, or els minyshed, the pleasauntnes and joyfulness wherof shall greatly be augmented and encreased by that communion and felowshyp of .all holy men.

For charite, whiche neuer falleth away : shall there be mooste seruente and hote. 1 Cor. xiii.

Nowe charite is no lesse gladd of other mennes welthe and weldoyng: than of her owne. Neyther is there any cause, why we do nede here to ymagine pleasures of the body which do stand in meate, drynk, or the fleshely company of man and woman, for there shal be than none vse or profyte of these thynges, but the bodyes shal be spirituall, in which we shall lyue as the aungelles of god done. Mar. xxii.

Now the felicity of aungels is to see the face of the father whiche is in heuen.

And our lorde sayth the same in the gospel of Jhonn, This is the euerlasting lyfe, that they maye knowe the alone, whiche are the very god : Jo. xvii.

and Jesu Christ, whome thou hast sent. That knowlege begynneth here by faythe. And there it shal be fynished and made full and .perfyte, whan we shall behold and see the glorie of hym, his face beyng clerely shewed and discouered.

Dis.

## The expofycyon of

**Dis.** Are thefe thynges fufficyente to the purchafyng and obtaynyng of faluation? **M A S.** For the obtaynyng and gettyng of baptyme, thefe thynges are fufficient to a lay man for to beleue: but they that are learned and fomewhat growne in age, ought to beleue all thynges, that are expreffed in the holy fcriptures, or whiche are of the fayd fcriptures euidently gathered or concluded, befides this what fo euer thyng the catholyk church hath with vniuerfall and contynual consent approued and allowed, which church, if it haue ordayned or decreed any thing after fuch fafhion: it was probable and very lykely, that eyther it was begonnen of the Apoftles, and fo hath contynued as it were gyuen by hande from the elders to the yongers, or els it was brought forth to vs out of the preuye and fecret storehoufe of the fcriptures, or els it hath ben fhewed and put in theyr myndes by the infpiration of the holy ghofte accordingly as the ftate of tymes dyd requyre. And as touchyng to contentioufe and darke doctrine or opinions: in all fuche thynges it fhall be fufficient for the and fuche as thou arte to profefle with this ware and wyfe circumfpection, Concernyng thefe thynges,

I beleue as the churche beleuyth.

This is a more sure waye and more farre from all daunger: than boldly to affirme that thyng, wher of thou arte in doute, or which thou doest not perceyue or vnderstonde. **Dis.** But in A notable extreme jeoperdye, whether it is sufficient to kepe and holde faste the belefe in harte and mynde, or els are we bound also to professe with our mouth? question.

**MA s.** To this poynte sayncte Paule shall make aunswere to the for me.

With the harte (saythe he) we beleue Aunswer:

vnto ryghtuousnes: and with the Roma. x.

mouth confession is made vnto helthe and saluation. And our lorde hymselfe

threteneth in the gospell, that he wyll Math. x. Mar. viii.

not be acknowne of hym for his fol- dyer afore his father: who so euer shall haue ben afrayde or ashamed to pro-

fesse hym afore men. But it is one thyng not to professe, and another

thyng to denye where there is no hope of frute or good to be done, and yet the jeoperdye is very greate: it

is not necessary or requisite that thou sholdeste vtter or bewray thy selfe in

such wyse, as we do rede that certayne men haue unprouoked and vn-

called, euen of theyr owne accorde runne forth into † *the market*, that † *The Court.* they myght be slayne and put to

deathe



## The expofycyon of

deathe with other Chriften men, or  
els that they haue ragged agaynſte the  
folemne feſtiuyres of Pagans, not for  
the entente that they wolde brynge  
any man to Chriſte: but to thende  
that after they were ſlayne of them,  
they myght be accompted and rec-  
kened amonge martyres. Chriſt dyd  
lycencce or graunt to his apoſtles no  
maner violent defence of themſelues,  
agaynſt wycked men: but he onely  
gaue them leue to flee. Peter fledde  
out of priſon, Paule fledde out of Da-  
maſke beyng let downe by a baskette  
of the walles. But ſo often tymes, as  
the thyng ſhall come to ſuche an exi-  
gente or pynche, that the name of  
our lorde Jeſu is to be glorified both  
amonge good men and badde men,  
the chriſten, and the hethen: than  
ought we (all the entycementes or  
pleaſures, and \*eke the feares and diſ-  
pleaſures of the world vtterlye deſpy-  
fed and ſet at nought) cherefully and  
boldly to profeſſe that, whiche the  
chyrche hath taughte. The doctrine  
and opinion of the Elceſaites is re-  
fused and condemned, whiche taught,  
that in the tyme of perfecution, men  
myght lawfully denye Chriſt with  
wordes: ſo that they kept ſtyll  
the ſyncerite of the faythe in theyr  
harte

Actes. xii.  
Actes. ix.

• *Alſo.*

Elceſaire.

harte and mynde, which saying if it were true true, than dyd Peter the A-Math. xxvi. postle in vayne wepe so many teares, for that he beyng troubled with feare of dethe, had denyed his lord and mayster rhies: whan he had not yet so muche spirituall knowledge of hym, as the lyghte of the gospell hath opened vnto vs. Tertullian agayn to much Tertullian? leanyng and inclynyng to the contrary parte, doth not so much as graunt leaue to flee in persecution, saying that than to flee, is a kynd of denyinge Christe. And his sayinge in certayne circumstancies maye be true, but doutlesse they doo lesse offende, whiche stricken with worldly feare doo denye Christ onely with theyr mouthes: than do they, whiche for temporall profytes sake, do forsake theyr captayne Christe, whose sworne soldyers they became in baptyme both with harte and also with tonge.

Dis. Whan tourmentes are thretened more greuouse and paynfull than any death: what shall than the frayltye of man do? Mas. Our lorde hym-What is to selfe hath prescribed a fourme and be done in hath set vs an exauple, whan that the greatte excedyng feare, yrkesomnes, and stormes of persecution, agonye shall come so fore vpon vs: we shall acknowledge the weykenesse

R

# The expofycyon of

neffe of our owne might and ftrength,  
 and wholly myftrutting our owne  
 power and ayde, we fhall caſte our  
 felues flatte vpon the grounde, and  
 with greate confidence and truſte ſhall  
 with wepyng, deſyre and call for the  
 helpe of the diuine power, nothyng  
 confidering how greuouſe or how

cruell the thynges be, that are ma-  
 nacyd or thretened to vs, or howe  
 frayle our condition and ſtate is: but  
 confidering and remembryng, howe  
 myghty, and howe mercyfull the lord  
 is, vnder whoſe defence and gouer-  
 nauce we do fyght, which is not  
 deaſe whan he is called on with faith  
 and truſt, but eyther dothe delyuer  
 from euylles, or els dothe adde and  
 encrease ſtrength to vs, that we may  
 ſtrongly and manfully endure and

Fayth is in-  
 uincible in  
 al maner ba-  
 taylle.

ſuffre. For faythe is a thyng verily  
 inuincible in all kyndes of batayles,  
 for there do not lacke batayles and  
 ſtryues euen among chriſten men al-  
 ſo, to ſuch perſones, as do ſtudy  
 and labour to lyue godly in Jeſu  
 Chriſt. Nowe who ſo euer done  
 exercyſe themſelues dayly in theſe  
 lyghter and ſmaller conflictes or ſkir-  
 myſhes: are at that batayle founde  
 vnaſ frayde, wherefore it is conue-  
 nient and mete, that the cheffeſt and  
 princi-

2 Timo. iii.

principall study of a christen soldyer  
 be, to quyen or styrre vp, and also  
 to encrease dayly the vigoure and  
 lyuelynes of fayth. Dis. By what  
 meanes may one attayne this? Mas.  
 The fyrst poynte is that, which the  
 lorde dothe teache, Aske and you  
 shall haue. But that the prayer maye  
 not be ydie: lette almyse helpe, not  
 onely outwarde almyse, which re-  
 fresheth and comforteth the body but  
 also spirituall almyse: by mony-  
 shynge louyngly hym that is out of  
 the ryght waye, by teachyng gentyl-  
 ly hym that is vnlearned, by mercy-  
 fully forgeuyng hym that hath of-  
 fended or hurteth the. To these adde  
 also often hearynge of sermones, and  
 holy readyng, sometye the one,  
 sometye the other, by course, of-  
 ten callyng to remembraunce of the  
 deathe of our lorde, namely whan  
 thou haste receyued his body and  
 bloude, finally often commemoration  
 and reherfall of those men and wo-  
 men, whiche in tourmentes and di-  
 uerse kyndes of death, haue fought a  
 good batayle or feld for Christ sake :  
 by these nouryshmentes the sparke of  
 fayth is nouryshed, quyenied, and  
 encreased. Dis. Good syr, I do gyue  
 thanks to the spirite of Christe,

A christen  
 soldyer  
 sholde prynci-  
 pallye  
 studye to  
 quyen  
 and en-  
 crease this  
 fayth.  
 The meanes  
 wherby he  
 may do it.  
 Prayer.  
 Almyse  
 bothe corporall  
 and spiri-  
 tuall.

Hearing of  
 ten ser-  
 mones,  
 Readyng of  
 holy writte.  
 Remem-  
 brance of  
 Christes  
 death.

Remem-  
 brance of  
 sayntes.

1 Timo. i.



## The expofycyon of

whiche by the instrument of your tongue, hath vouchsafed to teache me fo meruaylouse philosophye and wyfdome: except there be yet any whyt more remaynyng behynde. **MAS.** There remayneth not much behynde that I may teache: but peradventure there resteth behynd somewhat wherof I may admonyſh the, if thou be not yet waxen wery, how be it this thyng haue I done all redy hertofore, by the way. **DIS.** I verily by hearyng a lytle and a lytle do waxe more thursty and desyrouse to here. **MAS.** Than that that resteth behynde: we shall \* *put to,* at our nexte commynge to gether.

• *Add.*

### The sixth instruction.

#### DISCIPLE.

**I** Am comen agayne now, lokyng and longyng for the last messe of this moſte delicate and ſwete feaſte. **MAS.** This resteth or remayneth behynde to confirme eche thyng contayned in the Crede, with diuerſe teſtimonies of bothe teſtamentes. For there is nothyng taught herein, which was not many thouſand years agoo diuerſly ſhadowed by the figures of the lawe of Moyſes, and alſo ſhewed or told before by the oracles of the prophetes, ye and cer-

certayn thynges also were euidently expressed. As for example, that there are not manye goddes, and that of one god this world was created, for who so euer euen afore the lawe gyuen, dyd lyue vertuosly and godly, dyd worshyp onely one god the creatore of all the worlde. *Math. xi.*  
 Now the gyfte of prophecie resteth *Prophecie ended in*  
 and ceassed in Johann Baptiste, as in *Johan Baptiste.*  
 the joynynge together of bothe lawes, whose \* *fortune* it was, that \* *Happines.*  
 whome other prophetes as it were through a myst dyd shew a farre of for to come: hym he shewed present, poyntyng hym with his fynger. But of all prophetes the most sure and vndoubtedly true prophete was our lorde to his owne selfe, fullfyllynge with his dedes, and declarynge that which was shadowed by the obscure sayynges and figures of the olde lawe, amonge the people, in parables, and among his disciples somtyme couertly somtyme openly. His diuine nature he shewed with workes and dedes, rather than expressed it with wordes. And who shold euer haue vnderstonde, that by the brasen serpente, *Numeri.*  
 whiche was hanged vp on a † *stake* *xxi.*  
 was shadowed and figured Christ † *Pote.*  
 crucified: if our lorde hymselfe had

## The expofycyon of

not vouchsafed to expounde and declare it? That fayinge of his *\* louse you a foudre* this temple, and within .iii. dayes I wyll rayfe it agayne, was not *† Underftood* not *† underftanden nat* of his owne difciples: vntyll after his refurrection. Moreouer who wolde haue demed, that Jonas which was deuoured of a whale, and was caft forth agayne alyue on the thyrde daye dyd prefigure the buryal and the refurrection of Chrift. And whan the tyme of his death drewe fomewhat nere: he gaue his difciples *\* openly monition and knowlege afore*, that he fhould be delyuered to the Gentiles, to be mocked, and nayled on a crosse: but he comforteth the fame agayne promysinge that he wolde ryfe agayne on the thyrde daye. So lykewyfe afore his death, he tolde them fomewhat darkely of his afcenfion: but after his refurrection he tolde them agayne of the fame more euidently. In lyke maner he tolde them before, that the mustarde fede, that is to faye, the fayth of the gofpell, from the very small begynnynge fhould be fpredded abroad throughe out the whole worlde, and alfo fhewed them before, *\* that fhould chaunce and betyde* the preachers of the gofpell. This thyng alfo he tolde them

Johan. iii.

Johan. ii.

*\* Destroy.*

*† Underftood.*

Jone. ii.

Math. xii.

*\* Plain Account.*

Mat. xx.

Johan. xxvi.

Luce. xxiii.

Math. xiii.

Luce. xiii.

Johan. xv.  
and xvi.

*\* What  
should come  
upon*

them before that the *\* religion of the* *\* Law of*  
*Jewes* sholde be taken awaye and de- *Moses.*  
 stroyed, and the religion of the go- *Math. xxi.*  
 spell translated, and conuayed to the  
 Gentiles, the Jewes styll contyn-  
 ynge and remainyng in theyr darke  
 blyndnesse, vntyll that at mete and  
 conuenient tyme (accordyng to the  
 prophecie of saynct Paule) of the *Roma. xi.*  
 Jewes and Gentiles sholde be made *Johan. x.*  
 one folde under the onely hede pa-  
 stour Christ. Neither dyd he so  
 much as hyde this from them that  
 the chyrch sholde in tyme afterward *Math. xxiiii.*  
 to come be assayled with dyuerse he-  
 resies: but not ouerthrowne, what  
 nede *\* me* to make many wordes: se- *\* I*  
 ynge that all thynges hytherto haue  
 so chaunced and comen to passe, as  
 they were prophecied and forsaide.  
*\* to doute now than any whit* of the *\* And to*  
 last judgements, and of the rewardes *doubt there-*  
 of good men and of wycked men, *fore at all.*  
 semeth to be a poynte of extreme  
 blyndnesse; we do gyue credence to  
 a diuynor or sothesayer, if he haue  
 told vs .iii. or .iiii. tymes before  
 the trouthe as it hath after folow-  
 ed: and to hym that in so many  
 thynges and so *† vnbeleueable at* *† Incredi-*  
 ter the judgements of man, hathe *ble.*  
 all wayes ben founde true of his



## The expofycyon of

fayinges, fhall we not nowe gyue credence in one thyng that is behynde? But this part, for asmuch as it belongeth to the Jewes and Paganes more than to chriften men and hath alfo ben dilygently wryten and taughte of Tertullian and Ciprian: at this tyme I wyll paffe ouer it, beyng content as it were with a fynger to haue fhewed and poynted to the fountaynes, out of which thou mayft draw vp thefe thynges, if it please the. \*

\* See the  
viiith Inſtruc-  
tion.

Faythe is of  
a fyre na-  
ture alwayes  
doynge.

A ſimili-  
rude.

\* An Aſſive.

Fayth  
bryngeth  
forthe good  
workes and  
is nourifhed  
agayn of  
them.

Math. xxv.

Nowe reſteth behynd the admo-  
nition and counſaylle, that we may  
lyue well and a ryght accordyng to  
the ryght fayth. Fayth is a thyng  
of \* a fyery nature, where ſo euer it  
is, it is not ydle, but lykewyſe as in  
a laumpe the oyle fedeth and no-  
ryſheth the flamme, leſt it be quenched  
and go out, ſo doo the workes  
of charite fede and nouryſhe faythe,  
that it do not fayle or dye. Fayth  
gendreth and bryngeth forth good  
workes, but they agayne of theyr  
parte do nouryſhe theyr parente or  
mother. And therefore dyd the lyghte  
fayle and goo out in the laumpes of  
the foolyſhe virgines: becauſe there  
wanted the oyle of good workes. And  
all be it the rule and fourme of good  
lyuyng

lyuyng is wont to be set out of al  
the bokes of holy scripture, yet for  
all that in this symbole or Crede,  
howe so euer shorte it is, there is con-  
tayned the hole philosophie of ly-  
uyng well and vertuosly, neyther is  
there any vertue, vnto which it dothe  
not instructe vs, neyther is there any  
vyce agaynst which it doth not arme  
or fence the mynd of man. For the  
dyuel walketh about through the  
fold of the churche, as it were a  
roryng lyon sechyng whome he  
myghte deuoure, whome sayncte Pe-  
ter byddeth vs resyste beyng stronge  
and bolde, not with confidence and  
truste of workes or of our owne  
strength: but in fayth. **Dis.** You  
haue armed me with fayth: now you  
do charitably, whan you teache a  
yonge souldyer to vse his armour.  
**Ma s.** Our lord hymselfe taughte vs,  
that all the preceptes of the lawe  
are summaryly and generally con-  
tayned in this one, Thou shalte love  
the lord thy god with all thyne  
harte, with all thy soule, and with  
all thy powers: and thy neyghbour  
as thyne owne selfe, But no man can  
loue god aboue all thynges: except  
that he do beleue, that there is no-  
thyng more beautyful or fayrer, no-  
thyng

In this short  
Crede is  
contayned  
the whole  
philosophie  
of lyuyng  
well and  
vertuously.  
1 Pet. v.

Math. xxii,

## The exposycyon of

thyng better, nothyng more true, nothyng more amiable or louely, than he. For who so ever beleueth that any other thyng besyde him, is eyther better, or els egall to hym: that man doth not beleue that he is god. He therfore that hathe caste hym selfe whole vpon god: can loue nothyng, but that which he doth loue for goddes sake, neyther can feare anye thyng, but that whiche he feareth for goddes sake. And euen forthwith with this begynnyng Credo in deum, I beleue in god: are cutte awaye, or at the leaste wyse are mitigated and aswaged all the desyres of the fleshe: to any of which if thou dost obey, despisyng and not regardyng the commaundmentes of god, it is euydent and playne, that thou makest to thy selfe another god, *\* what so euer thyng this is that* thou preferreste afore god. Our lorde whan he dothe call god, and mammon or ryches, two lordes contrarye the one to the other: he dothe as it were compare and matche two goddes together, and sayncte Paule calleth couetousenes, that is to saye loue and desyre of money, idolatrye. The same Paule noteth and rebuketh them, that are giuen to lucre of money and to the pleasures or profytes

*\* Even that which*

Math. vi.  
Luce, xiiii.

Eph. v.

fytes of the body with a \* *flaunderous* \* *Very bad*  
 reporte, whose belye (saythe he) is Philip. iii.  
 theyr god. The same agayne wrytyng  
 to the Corinthians callerh the dyuel,  
 the god of this worlde, \* *nor for that* \* *Not*  
 he is in very dede a god or a lorde :  
 but for that he is both a lord and a  
 god to them, which despisyng the  
 very lord god do gyue themselues to  
 hym into seruitute and bondage. And  
 that, which hath ben sayde of auarice  
 and the desyre of money or ryches :  
 the same is to be thought and judged  
 of al vices, namely capitale and dead-  
 ly. Apostasie, that is to say forsak- *Apostasie,*  
 ynge or goynge away, is a flaunde-  
 rous and a rebukefull worde amonge  
 christen men, and not without a cause  
 doutlesse : for if among them, which  
 are nought els but men, the name of  
 a rebel or a runne away or traitoure  
 be abominable : howe much more  
 shame and rebuke is it, willingly with-  
 out cause, to go away from such a  
 capitayn to whome we are bounden  
 with so many sacramentes, with so  
 many gyftes, so many bondes, not vn-  
 to his better, or to his egall or pere,  
 but from the best capytayn of all,  
 to the very worst of all? and the cares  
 of al christen men wel nere do abhorre  
 the name of Apostata, but wolde god  
 the



## The expofycyon of

the mynde of them dyd lykewyfe abhorre and hate the thyng it felfe.

Nowe the dyuell for the moſte parte fyghteth agaynſt vs, and goeth about

Thre maner  
of ordi-  
naunce  
wherwith  
the dyuell  
goeth a-  
boute to  
ouerthrow  
and vayn-  
queſhe vs.

\* Profit

† So, that

\* Nor

to ouercome vs, with thre maner engynes or ordynaunce, that is to wyt, ignorance, hope of \* *commodites*, and fear of the contraryes. But pure faythe (as it hathe ben ſayd heretofore) putteth away all darkneſſe or blyndeneſſe of the mynde, † *but* neyther flatterynge hope dothe begyle, \* *neyther* ghastfull feare dothe cauſe hym to ſhrynke, or moue a fote from his good purpoſe: whiche hath ſet all his

Faythe and  
ſure truſte  
in god: putteth by all  
maner tem-  
perations.

whole truſte in god. Howe ſore doth it vex and trouble ſome mennes myndes the loue and deſyre to knowe thynges after to come? One man wyſheth or deſyareth longe lyfe, and hateth deathe, he counſayleth with aſtronomers and calkers of mennes natiuities. But he that dothe verily beleve and truſte in god, beyng careleſſe and without feare, ſaythe with ſayncte Paule, To me Chriſt is lyfe: and death is auantage. Another man hath a ſhypp frayghted or laden with coſtly merchaundyſe, he asketh counſayll of aſtronomers: but the godly man ſayth, God ſend this viage to be proſperouſe and luckye,

Philip. i.

luckye, if he shall judge it to be expedient for me: if not, that which he shall gyve me for this damage and losse: is better than all wares. Another man is payned and oppressed with sycknes: and sendeth for an inchaunter: the vertuose man saythe, He is my lorde, he is my father, let him scourge me euen as it shall please hymselfe: so that he wyll acknowledge me for one of his sonnes: and inheritoures of eternall felicity. Beseche that man feareth \* *but smally*, what so euer fear- \* *Little* full thyng is in this lyfe, which doth truely feare hym, that maye when he is offended and displeased, send both body and soule into hell fyre. He doth *Math. x.* but lightly and finally hope for the commodities of this worlde: whiche doth consydre and remembre, that god after this transitorye and beseche lyfe doth promyse lyfe eternall. And who is so madde, that he wyll despyse or proudely disdayne any man: if he do consydre that hymselfe whole is lesse in comparison vnto that vnspeakeable magesty of god than is a gnatte in comparison to an elephante? Or how can he despyse that man as uyle: whom Christe no foolyshe merchaunt, hath vouchesafed to raunsome and bye agayne with  
 with

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The expofycyon of :

Apo. xix.

with his owne bloude? If it be a gaye and an excellent thyng, to haue the beneuolence and fauoure of a prynce: this is the prynce of princes. If it be a daungeroufe thyng to runne into the displeafure and wrath of a kyng: this is the kyng of kynges and lord of all lordes. Many men are fadde and heuye: for that they are commen of a lowe and a pore stocke or kyndred: but fayth comforteth them agayn, tellyng them, that thofe men are truely noble and gentlemen: whome god doth acknowledge for his fonnes and heyres, and of whom he is gladde to be called father. Other agayne are made proude and hyghmynded by the reafon of theyr noble and worfhyfull auncefters: but faythe fhewethe them that there is one commune father of all men, afore whome there is no dyfference between a prynce and a page, between a pore man and a rych man, between a bonde man and a free man. The more that eucrye man is for vertuofe lyuyng accepted and in fauoure with hym, the more noble: the more myghty: and the more ryche he is. This onely lord doth Chriſte ſhewe vnto vs: whom we ſholde worthily feare. This onely father

father he doth shew to vs: whome we  
shoulde loue, whome without any  
resystance and gyveng many wordes  
agayn we shold obey, whome as  
sonnes, not bastarde, or goynge out  
of kynde, we sholde \* *countrefayte* \* *Imitate*  
and folowe. Be you (saith Christ) *Math. v.*  
perfyte, likewyse as your heuenly  
father is perfyte, whiche causeth his  
sonne to ryse vpon bothe good and  
badde folke: and sendeth downe  
rayne both vpon the ryghtuose and  
vnryghtuose. Those men that haue a-  
bundaunce and plentye of the com-  
modities of this world, as ryches:  
honoures: nobilite: power: beaulty:  
and suche other thynges: whiche  
are wonte to cause the mynde to  
swell and waxe proude: to them theyr  
pryde is anon tourned into feare, if  
they do consydre to what lorde they  
are detters for all these thynges: in  
whose handes and power it lyeth  
whan so euer he lyst, to take away  
from vnkynd persones: what so euer  
thyng he hath gyven, and give it to  
kynde persones: and to whome they  
do know that accoumptes must be gy-  
uen of euery particulare thyng, and  
of whome they maye hear forthwith  
these wordes, why or wherof art thou  
proude, thou that arte noughte, but  
earthe



## The expofycyon of

earthe and afches? why art thou fo joly, and makeft thou it fo gaye with other byrdes fethers? why darest thou despyfe thy neyghboure as a vyle caytyfe: which hath the fame father, and the fame lord, that thy selfe hast? why dost thou disdayne hym as a bondeman: seynge that he is redemed and boughte with the same pryce, for which thyselfe was raunfomed? why fettest thou lyght by hym and despyfest hym as pore, of whom the father hath care and mynde, which is the lorde of all thynges? were they pore men: to whome the Apostle wryteth, Al thynges are yours, and you are Christes owne, why doeste thou set hym at nought as pore which is ascribed and called to the inheritaunce of the eternall lyfe: as wel as thy selfe, yea and which peradventure shall in this poynte be preferred, and haue preeminence afore the? For in the gospell it is sayd, \* *agaynst* ryche men, of the pore men, that they may receyue you into theyr euerlastyng tabernacles or dwellynge places. He whome thou kepeste vndre as a bondeman, is thy fellow seruauant. He whome thou despyfest as vyle borne, is thy brother. He whom thou regardest not, as beyng pore and friend-

1 Cor. iii.

• To

Luce. xvi.

frēdeles: hath aungelles minystryng  
 and doying seruice to hym. Thou be-  
 yng proude of the palace, doste mocke  
 and skorne the uyle and homelye co-  
 tage of the pore man: but for that  
 pore man, the commune father of you  
 both, hath buylded the palace of the  
 whole worlde, for his \* *cause* do the \* *Sake*  
 starres shyne, for his † *cause* do the ce- † *Sake*  
 lestial spheres or circles moue and  
 tourne rounde, for his \* *cause* dothe \* *Sake*  
 the earth bryng forth her frutes, as  
 wel as for † *the*. After this maner hath † *Thee*  
 one and the same saythe caused and  
 broughte to passe, that neyther the  
 prosperite of this worlde can cause  
 vs to be wanton and proude: neyther  
 aduersite can make vs to despayre.  
 And who so euer dothe beleue, that  
 there is a god gouernynge all  
 thynges: that man beleueth that he  
 is more present to eche one of vs,  
 than any man is present to hymselfe,  
 and that he doth more exactly and  
 perfytylly see and beholde the secrete  
 corners of our harte, than we do at  
 \* *none* dayes see any body beyng set \* *Neon*  
 afore our eyes: How than can it be,  
 but that man, whether he be in  
 darkenes: or els in lyght, or whether he  
 be alone, or els with many in compa-  
 ny, shall with much drede and muche  
 S reue-

## The expofycyon of

\* *May*

† *Shall*

The whole  
world, is  
the temple  
of god.

\* *Head.*

Pryde.

† *Stirrs thee  
up.*

Wrathe.

Rom. xii.

Deut. xxxii.

Enuye.

reuerence fo ordre his workes and dedes, leste there \* *myght* be any thyng, that † *sholde* offende and dysplease the eyes of his father, and lord, and also his iudge? This whole world is the temple of god, in whiche he sitteth as \* *bede* and ruler. If than it be so, that we are ashamed in a temple of stone to do any thyng vn-honest or vnseemly, with how much more reuerence and drede oughte we to occupye our selfe in this temple? There are dyuerse and sondry dartes and weapons, wherwith that tyraunte the dyuell goeth about to wounde vs: but agaynst them all this onely shelde is sufficient: Credo in deum, I beleue in god. If he do stryke at the with the darte of pryde; caste forthe agaynste hym the shelde I beleue in god, whiche howe greatly he dothe hate proude myndes, he hath declared in Lucifer. If he † *stirrs thee up* \* *doth prycke* the with wrathe to vengeance: make aunswere, I beleue in god, whiche hathe reserued and kept to hymselfe the auctorite and ryghte of doyng vengeance, saying, Vengeance or ponyshment is myn, and I wyll requyte. If enuye dothe brenne thy mynde: faye, I beleue in god, which distributeth his

his giftes to euery man as he lyst  
hymself, why shold I enuye my bro-  
ther and felowe seruauant the libera-  
lyte and bounty of our commune  
father and lorde? How muche more  
ryght and reason is it that I shold  
gyue thankes to my father and lorde  
for two causes? bothe for that he  
hathe gyuen so manye thynges to  
me aboue my deseruyng, and also  
for that he dothe gyue these thynges  
to me by my brother, for what so  
euer thyng is gyuen to any one of  
the membres, that same thyng is  
both the vauntage, and also the

\* *nourishment* of the whole body. If \* *Nourish-*

auarice dothe tempte and prouoke  
the to dysceyte and rauine or ex-  
tortion saying, onlesse thou dost  
make haste to gather goodes by  
hooke or crooke, by ryghte or  
wronge, thou shalt be oppressed with  
pouerty in thyne age, thy chyldren  
shall begge: make aunswere, I wyll  
not do it, for I beleue and truste in  
god that he the which fedeth the  
sparowes, which clotheth and couer-  
eth the lyllyes of the felde: shall  
not suffre his owne souldyer to  
starue and peryshe for hungre. If  
concupiscence shall prouoke the to  
excesse and superfluite of meate or

*ment.*  
Auarice.

Math. vi.  
Luce. xii.

Glortony.



## The expofycyon of

drynke and fuche other: faye, god  
forbode that I fhould do this, for I  
truſte or beleue in god, whoſe lybe-  
ralite and bounty hath graunted me  
theſe thynges, not to glotony and  
intemperance: but to ſobre and \* *mea-*  
*ſurable* uſe, what ſo euer parte here-  
of is beſtowed vpon the fullfylling  
and ſatisfyenge of concupiſcene: it  
is theſte, it is rauyne, yea moreouer  
it is ſacrilege, it is idolatrye, what-  
ſo euer remayned aboue my neceſſa-  
ries it was the goodes of pore men,  
it was due to the membres of Chriſt,  
and that † *it* is beſtowed on drunk-  
ennes and ſurfeyte: is in the con-  
tempte and dyſhonoure of god of-  
fred in ſacrifice to deuylles. If fleſhe-  
ly luſte doth prouoke the to forni-  
cation and adultery: reſuſe and de-  
fye it: ſaying, I beleue in god the  
father, to whoſe eyes theſe thynges  
are diſpleſaunte. I wyll neuer do  
fo \* *lewedly* that for ſo lytle a plea-  
ſure I † *wyll* leſe the inheritaunce of  
the heuenly joyes, and the ſecurite  
and quietneſſe of a good and clere  
conſcience. He is a foolyſhe mer-  
chaunte, which wyll alowe ſuch  
maner exchange. If I wolde be  
aſhamed to commytte any ſuch ſynne,  
if my earthly father were preſent to  
loke

\* *Moderate*

† *Which*

Lechery.

\* *Foolyſhly*

† *Should*

loke on me: howe much more ought  
 I to feare the eyes and fyght of that  
 heuenly father? Nowe if we do  
 come to Christ, which hath more fa-  
 miliarly fet forth afore vs the enfaum-  
 ple of vertuose and godly lyfe: what  
 parte is there of the christiane phi-  
 losophie, whiche we may not suffi-  
 ciently learne \* *hereof?* who wolde \* *Of him.*  
 not be kendled to the loue of virgi-  
 nite and chastite: whan he heareth  
 that Christe was borne of a virgine,  
 which also in his owne body hath  
 commended virginity to vs? who  
 wold not be ashamed to defyle wed-  
 locke with adulteries, or in wedlocke  
 to serue the fleshely luste: whan he  
 considereth and calleth to mynde the  
 wedlocke of Mary and Ioseph more  
 chaste than all virginite? Besides  
 this, whan he shall confidre and  
 thynke, that so muche honoure hath  
 ben gyuen to the nature of man,  
 that it hath ben receyued to the com-  
 pany and felowshyp of the diuine  
 \* *persone* in Christe, and that it doth \* *Nature.*  
 fytt on the ryght hande of the fa-  
 ther: sholde he not be afrayde to caste  
 downe hymselfe to beastly pleasures  
 of glotony and lecherye? The aun-  
 gelles do acknowledge and do wor-  
 shyp the mystery, as sayncte Peter  
 doth witnesse in the fyrste cha-

The hyghe  
 dignite of  
 the nature  
 of man.

## The expofycyon of

pitour of the fyrft epiftle. And  
therfore in the .xix. chapitoure of

\* *Revelation.* the \* *Apocalypfe*, whan S. Johan fell  
downe on his knefe to worfhyppe the  
aungell; the aungell forbad hym fay-  
ing, See that thou do not fo, I am thy  
felowe feruante, and of thy brothern

\* *And if* hauyng the testimonie of Jefu, \* *but*  
afore the incarnation of Chriſte, the  
ſame was not ſayde lykewiſe to Abra-  
ham or to Daniell: whan they wor-  
ſhypped an aungell. [*The Reason is that*  
*Angel was Jehovah.*] In as muche than  
as aungelles do confeſſe and acknow-  
lege the dignite of the nature of man;  
how vnworthy and howe vilaynouſe  
a dede is it, to defowle it with the  
moſt vyle fylthe of vyces and ſynnes:  
why do we not rayther herken to

2 Pet. i.

ſayncte Peter exhortynge vs in this  
wyſe, By whome he hath gyuen to  
vs preciouſe and moſt greate promyſ-  
ſes, that by reaſon herof we ſholde  
be made parttakers of the diuine na-  
ture: if that we wyll flee from the cor-  
ruption, that is in the world through  
concupiſcence and luſt. Furthermore

\* *Intire*

he that with pure and \* *whole* fayth  
doth profeſſe hym to be lord and  
owner: howe dare he be bolde to  
ſteale any part of hymſelfe from  
hym, and gyue it to the dyuell,

† *Wholly*  
*his*

in as much as he is † *whole his owne,*

to whome he dedicated and gaue hym-  
 selfe whole in baptyme? He that  
 professeth hym to be Jesu: why  
 doth he \* *seche* for saluation or helth \* *Seek*  
 of any other thyng, than of hym?  
 He that professeth Christe moste so-  
 ueraygn kyng and prest: with what  
 face doth he despyse and make lyghte  
 of his lawes? with what face doth  
 he suffre that blessed and honourable  
 sacrifice to be offred for † *hymself* in † *Him*  
 vayn: which Christ wold to be  
 frutefull and helthfull to all men?  
 The sonne of god for thy loue was  
 made man, to the entent that he  
 † *wold* make the of a man \* *a god*, † *Might*  
 and doist thou in despyte of hym, \* *Partaker*  
 make thy selfe of a man a creature *of a Divine*  
 more vyle and worse than any brute *Nature.*  
 beast? Beside this, what other  
 thyng is all the lyfe, the death,  
 and the resurrection of Christ than a  
 moste pure and clere myrrour or glasse  
 of the euangelical philosophy. Obe-  
 dience is hyghly commended and  
 praysed, and not without good cause: Obedience  
 this without exception is fyrste and  
 principally due to god. Christ was  
 obediēte to his father euen vnto  
 death, and that the death of the  
 crosse. Next after god it is due to the  
 parents. He was made obedient and

The lyfe of  
 Christ is  
 the myr-  
 roure of all  
 vertues.

Obedience

Philip. ii.

Luce. ii.



# The expofycyon of

ſubject to them: whan he was not per-  
ceiued and vnderſtonden of them,  
Luke the .ii. chap. Some obedience al-  
ſo is due to them that beare any com-  
mune office, although they be euyll  
men: he dyd not withdraw hymſelfe

Math. xxvi. from judgement, but whan Caiphas  
demaunded a queſtion of hym, re-  
quyryng aunſwere therof in goddes  
behalf: he made aunſwere, and cer-

Johan. xviii. and xix. tayne aunſweres he made alſo to Pi-  
late. Herode he dyd not greatly re-  
garde to aunſwere, for aſmuch as he

Luce. xxiii. dyd not there beare any commune of-  
fyce or authorite, but dyd onely for  
his pleaſure and myndes ſake goo a-

Math. iiii. bout to haue gotten ſome miracle  
wrought of hym. Satan the tempter

Luce. iiii. he dyd reſecte in all poyntes. Of the  
vnclene ſpirites he dyd not ſo muche

Deſpyſynge of prayſe and vayn glorie. as ſuffre to be prayſed. It is a greate  
vertue to dyſpiſe humane and world-  
ly glorie: he although he was god yet

Johan. vi. bare the perſon, and playde the part  
of a ſeruaunte or bondeman in earthe,  
whan a kyndome was offred to hym

Charite. he reſufed it, the glorie of his doc-  
trine and of his miracles he referred  
whole to his father. The vertue of  
charite is to hurt no man, and to do  
good to all men. All his doctrine, his  
doynge of miracles all to gether, to  
be

he shorte, his whole lyfe, was nought  
 ellys but benefycencie and wel doying  
 towards all men: he neuer sought  
 those thynges that were for his owne  
 profyt or pleasure: but he spent his  
 owne selfe whole, vpon the profyte of  
 other men. This was that onely whole  
 brent sacrifice and most pleasaunt and  
 acceptable to god. How feruent a  
 sayinge of charite was that whan he  
 sayd, I am come to send fyre into the Luce. xii.  
 earth, and what els doo I wyll or de-  
 syre than that it shold be kendled and  
 brenne? I haue a baptyme wherwith  
 I must be baptized: and howe am I  
 troubled and vexed in my mynde to  
 haue it finyshed and brought to an  
 end? No man (sayth he) hath greater John. xv.  
 charite or loue than to spend his lyfe  
 for his frendes: he not onely spent  
 his lyfe, but also suffred the ignominie  
 and shame of the crosse, and that for  
 his enemyes also, with his laste wordes  
 praying for them, by whome he was Luce. xxiii,  
 put on the crosse, and with whose  
 blasphemouse wordes he was scorned  
 and reuyled, euen in the tyme of his  
 paynfull suffrynge. And yet for all  
 that dyd not the lord say vntreuely, for  
 whan he sayde, no man hath greater  
 charite, he spake of the charite and  
 loue that is in man. There are tolde  
 and

## The expofycyon of

and recited in bokes, raither than are beleued certayn examles of excellent loue and frendshyp that hath ben betwen men, as of one frende that hath put hymfelfe in daungyer and jeoperdye of his lyfe for another frend, but the charite and loue that Chrifte had, passeth all maner charite of men, for that was an heuenlye: and not an earthlye fyre, which the holy ghost dyd kendle and not naturall affection: and are not we ashamed to be called Christen men, whiche not onely doo not spende our lyfe for the sauyng of our friendes: but also for a small profyte or auantage, with disceytes, lyes, and perjuries, do begyle our neyghboure, with violence doo spoyle and robbe hym, with false accusations do brynge hym into daunger of his lyfe? Couetousnes or loue of rycheffe is a commune vyce, as the contempte and despisyng of ryches is an excellent and a syngulare vertue. But who was more naked and more pore in this world: than he, which had not where he myght so muche as reste and laye downe his hede? whiche knewe not the coyne of the emperoure? (I speake as touchyng his manhede) whose clothes (which spoyle was onely left) was distributed and parted among the

Despisyng  
of ryches.

Math. viii.  
Math. xxii.

Johan. xix.

the foldyers? I do not saye these thynges, for that men sholde seche for paynefull and greuouse pouerty: but for that it is a shame and a fowle thyng to hym that hath professed Christe, to take prouerty so vnpatiently, that he sholde crye out and call hymselfe therfore many tymes a wretch and a caytyfe. Why sholdeste thou be ashamed of pouerty, which is commune to the with Christ the lord of all thynges? Or why dothe any man lesse esteeme or regarde his neyghbour for pouertyes sake, and doth not rayther worshyppe in hym the lykenesse of the lord? Wrath or desyre of vengeance is a tyrannicall affection. It is an harde thyng to wyll well to hym, whiche hathe minyshed thy substaunce, whiche hath gone about to take away thy good name or thy lyfe. But this thyng shall be made more easy to the, if thou haue respecte and do loke vnto that pure vnspotted lambe, which was *Paciencie*, so rayled on with so many reuylyng wordes, so many wayes layde in wayte for, to make short, was bounden, bespytted, buffeted, and vexed with all maner mockes and scornes, and hanged on a crosse between .ii. theues: and yet neither with any word  
neither



## The expofycyon of

neither with any countenance or fygne  
 euer gaue any fignification or betoken-  
 ynge of an angry mynde, neyther  
 fpake any other thyng than wordes of  
 moft feruent charite and myldneffe.  
 After his refurrection alfo he appered  
 onely to his difciples and frendes, to  
 the entente that he \* *wolde* bothe take  
 away theyr heuynes, and alfo con-  
 firme and eftablyfhe theyr fayth, he  
 fhewed hymfelfe to none of the other,  
 [*which might have given occafion for*]  
 vpbrayding and caftying in theyr  
 rethe [*the defeating*] the purpofes  
 of theyr wycked myndes and fay-  
 ing, I am he, whome you haue  
 wrongefully condemned, whome you  
 haue reuyled, whome you haue  
 coueted in fuche wyfe to be destroy-  
 ed, that there fhould not remayne fo  
 much as any fygne or token of an  
 honeft remembraunce : I am now a-  
 lyue in fpyte of all your tethes. But  
 what dyd he ? He charged and com-  
 maunded his apoftles, that euen to  
 thofe fame, of whom he had ben cruel-  
 ly and † *ungoodly* handled, they fhoulde  
 preach the grace of the gofpell, that  
 is to fay, by fayth in Chriſte free for-  
 geuence of all fynnes, and euerlaſt-  
 yng lyfe in the worlde to come. This  
 lyfe bryngeth with it many grefes and  
 incom-

Chriſte af-  
 ter his re-  
 furrection  
 appered  
 onely to his  
 difciples and  
 frendes.

\* *Might*

† *Deſpight-  
 fully.*

incommodites. If we do suffre them To suffre  
with Christ.  
 patiently for the lordes sake : we doo  
 suffre to gether with hym, but much  
 more, if we do suffre affliction vnwor-  
 thily for ryghteousnesse and vertue.  
 If we do practyse this dayly, that the  
 desyres of the fleshe may without re-  
 bellion obey the spirite, we do learne  
 to dye with Christe. If beyng depart- Todye with  
Christe.  
 ed from this world, not so much in  
 body as in affection, we doo come at  
 that perfection, we are buried to ge- To be bu-  
ried with  
Christ.  
 ther with Christ. If by baptye from  
 deade workes (that I may vse Paules  
 wordes) we beyng ones clenfed from  
 al \* *spottes* doo walke from hence \* *Unclean-*  
 forwarde in newnesse of lyfe, not *ness.*  
 onely not † *rollyng* agayne into the † *Wallowing*  
 myer, from whiche we were made  
 clene, but also hastyng to perfection  
 by all degrees of vertues, than do we  
 ryse agayne with Chryste, \* *whiche* \* *Who being*  
 rayfed from deathe dothe, no more To ascende  
with Christ.  
 dye, whan by these meanes daylye in  
 vs the contempte and despisyng of  
 earthlye thynges doth encrease, and  
 therwith al so doth encrease the de-  
 fyre of the heuenly lyfe, than do we  
 with hym ascende into heuen, with  
 the fete of our bodyes treading on  
 the earth, but with the affections and  
 desires of the harte beyng conuer-  
 faunt

## The expofycyon of

faunt in heuen, in fuche wyfe order-  
yng all our thoughtes, and after fuche  
maner temperyng and difpofyng all  
our dedes and workes, (as though we  
dyd lyue in the fyght and prefence of  
god, and in the company of all  
faynctes, as in very dede we doo.

Nowe are we come to the holy  
ghost, which after the doctrine of  
fayncte Paule, is the gefte and inha-  
biter of godly myndes, which [*be*]  
hath consecrated for a temple vnto his  
owne felfe. That man, that doth be-  
leue this: howe is it poffible, that he  
fhould not be afrayd to pollute the tem-  
ple of god? (for it is polluted euen  
with vncleane thoughtes: alfo although  
the dede be away) and fuch an amia-  
ble and louely renaunt or gefte dryuen  
out, to make of the temple of god a  
ftable or lodgyng of the deyuell?

Without  
concorde  
there is no  
holynesse,  
nor felicitye.

Chriften concorde is greatly com-  
mended, without which there is no re-  
ligion or holynesse, no felicitye or  
welthe. Of this concorde hafte thou  
a perfyte exauple in the father, the  
fonne, and the holy ghoſte.

Another exauple nexte to it, hafte  
thou in the name of the church:  
whiche is knyght to gether with fo many  
bondes, hauyng but one god, one fa-  
ther, all one lawes, one baptyme, all  
one

one the same sacramentes, the same spirite, and waytyng and lokyng after all one, and the same inheritaunce. In this church, if any man contynue: although he haue fallen, he hath many of whom he may be holpen vp agayne; neyther can he lyghtly miscary or peryshe, hauynge so manye thousands of intercessours praying for hym. Those shepe that kepe themselues within the walles or compasse of the folde: are in lesse daunger of the wolf.

But because here in this world we haue continuall stryffe and batayl with our aduersarye: we must walke warely and wyfely accordyng to the lawes prescribed and set of our capytayne and lord, to the obseruyng and keepyng of which, for asmuch as our imbecillite and weaknesse is nothyng suffycient of it selfe, we must with continuall prayer beseeche and desyre heuenly helpe, which is redy to all men, if a man do aske and desyre it feruently: if continually, if with a tremblyng and a reuerent fayth and truste. To both these we shall be more mete, fyrste if we do referre all that belongeth to vs unto god, as the fountayne and authour. Secundarely if we do accustome and wonte our selues



## The expofycyon of

felues to haue refpecte not to the particular perfones, but to the whole vniuerfall company or congregation of the church. If we wyll do the former of thefe two thynges, in al prosperoufe thynges, and fuche as come to paffe accordyng to our myndes, we fhall gyue thanks to god, and if any aduerfitye fhall chaunce vs (whyles we do take it patiently, as a thyng fente of god, eyther to amende vs, or els to trye and proue vs) the outwarde euyll or grefe fhall be tourned to vs into very good or profyte. I fhall gyue the an euident exauple, Thy corne cometh vp prosperoufly in the feldes, here the pagane wyll prayfe his owne policie and laboure, he wyll prayfe the temperate and fefonable wether of that fomer. But a chriften man, lykewyfe as if he had receyued all thefe thynges of the hande of god, he gyueth thanks to his bountuofe father, which with fo greate liberalite doth prouyde for his fonnes and feruauntes. And if any good thyng be gyuen or done to vs by men, we fhall acknowledge the goodnesse of the lorde, whiche hath gyuen to this man that he is both wyllinge, and alfo able to do it. Agayne, if any grefe or displeafure and hurte haue chaunced to vs by men, and as we do  
thynke

thynke of \* *wrake or vengeaunce*, it \* *Malice or*  
doth come to our mynde and remem- *Revenge: if*  
braunce, it is better to suffre this inju-  
rye paciently, lest if he be prouoked  
he do me greater hurte or displeasure,  
he may beyng my frende, recom-  
pence me this harme and damage with  
much encrease and auauntage: per-  
aduenture we do so deserue som  
praye of worldly wysdome, but no  
praye at all of godlynesse, but if we  
do thynke thus to our selues, the lord  
doth by this mannes malyce scourge  
me, for his loue I wyl suffre this vexa-  
tion what so euer it be: by this meane  
bothe shall we be lesse angry with our  
neighbour: and also we shall be  
made more redy to the amendement  
of our lyfe, than to reuengynge of  
the injurye done to vs. Bressly world-  
ly and carnall affections or desyres  
shall haue the lesse tyrannye in vs,  
the violence of whiche is wont to  
plucke vs and carye vs awaye from  
the obseruation and fulfyllynge of  
goddess lawes, to synnefull and  
wretched dedes. Our mynd is ther-  
fore to be accustomed, that in all  
thynges, whether it be prosperite  
or aduersite: \* *it may forthwith \* We*  
sette † *her* eyes faste towards god. † *Our*  
Nexste thyng to this is, that in our  
T mynde

## The expofycyon of

mynde we doo confidre and beholde the vniuerfall church, as one body vnder one hed Chriſte. By this meane it ſhall be broughte to paſſe, that both we ſhall be the leſſe greued with our harmes and incommodities, if we ſhall call to remembraunce and reken, that we do ſuffre them for many and with many. And alſo we ſhall rejoyce more of other mennes good fortune and welthe, than of our owne, neyther ſhall we haue enuye at any man: if we ſhall confidre, that it is our owne, what ſo euer good thyng the felowſhyp or company of the church hath. Finally god ſhall here our prayers the more gladly and wyllingly: if we ſhall not euery man doo properlye and feuerallye his own buſyneſſe, but ſhall aſke and deſyre commune profyte and furthraunce to his honoure and glorie. For charite is the thyng, that is moſt acceptable and pleaſaunt to god, \* *but ſhe* doth not ſeche thoſe thynges that are her owne: but thoſe thynges that are Jeſu Chriſtes, now the church is the body of Chriſte. By this meane ſhall it come to paſſe, that our lorde beynge delyted with thy charite, ſhall gyue the euen the ſame thyng which thou woldeſt haue deſyred properlye  
and

Phil. ii.

i Cor. xiii.

\* *And Charity:*

and particularly for thyne owne selfe,  
more largely and plentuously, than if  
thou haddeste asked it onely for thy-  
selfe. This consideration if it shall be  
toured by often vse and custome into  
an habyte: it shall so enlarge and  
comforte our mynde, that it shall not

*\* be offended with euery maner thyng,\* Take any*

neither shall it stond styll at small of-  
*thing ill*

fenses, neyther whan it sholde doo a  
benefyte shall it nyggardly counte  
and reckon, he is a french man: and I

am † *an alamyne*: he is a vyle rascalle: † *A German*

and I am a noble man, he sayd this  
or that not long agoo by me: but

• shall cherefully and gladly gyue a be-  
nefyte, as to the membre of Christe,  
as to one that is christen, as to one  
that is a man.

DIS. If it sholde not be any payne  
or grese to you: I wolde very gladly  
learne this also of you, which are the  
principal and chefe lawes, accordyng  
to which (as vnto the rule or lyne)  
a man ought to directe and ordre his  
workes, and also which is the beste  
fourme and maner of prayinge.

MAS. The .x. preceptes of goddes law The .x.  
are knowne to euery man, neyther commaun-  
can any man teache any better pre- dementes of  
ceptes than those whiche god hym- the law.  
selfe hath gyuen or taught, neyther



## The expofycyon of

can there any better fourme and maner of prayer be prefcribed than that whiche our lorde hymfelfe hath vouchsafed to prefcribe and teach, for the fonne knoweth beſte, with what fourme and maner of prayer his father moſt ſpecially is delyted and pleaſed. **Dis.** But thoſe preceptes and commaundementes were gyuen by Moyſes to the Jewes. Nowe our lorde hath delyueryd vs from that lawe. **Mas.** God forbyd it my deare ſonne, the whole lawe is owers, and agreith with the goſpell, ſaue that we do nowe profeſſe and knowlege that thyng to be done and fullfylled, which they dyd loke for afterwarde to come, and alſo ſaue that the ſame thyng which was ſpoken and put forth to them as beyng rude and begynners, in rydles and darke fy-gures, to vs is ſayd and ſpoken in a more playne and clere maner. Only certayne outward ceremonies are partely put quyte and clene awaye, and partely are chaunged and applyed to the euangelicall vertue and holynes. But as for the other preceptes or commaundementes: the goſpell dothe none otherwyſe delyuer and make vs free from them, ſaue that by the reaſon that cha-rite

rite is augmented in vs, we do those thynges wyllingly and gladly of our owne accorde, whiche the commune sorte and moſte parte of the Jewes dyd for feare of payne or ponyſhement, for els what a lyberty (I beſeche you) ſhold that be : if we myght forſweare our ſelues, do adultery, or commytte theft? Dyd Chriſt therefore come into the worlde, that we ſhold haue lyberty to ſynne vnponyſhed? No verily, but that we ſholde not ſynne at all, as be-ynge borne agayne into hym, which knoweth no ſynne, we do honoure and worſhyp the ſame god whom the Jewes dyd honoure: all be it as touchynge the rytes or ceremonies and maner of immolations and ſacrifices, we do worſhyp hym after another faſhyon. And the fountayne of all the commaundementes is that fyrſte, that is to ſaye the greateſt of all: to loue god with all our harte, and our neyghboure as our owneſelfe, for this ſpeche dothe ſummarily and breſly comprehend all the preceptes of lyuynge, and who ſo euer doth want theſe two poyntes, although he doth perfourme and fulfill that thyng, whiche the wordes of the lawe do preſcribe and

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commaunde and though he doth a-  
uoyde and eftewe that, which the  
lawe doth forbydde: yet for all that  
doth he not obferue and fulfyll the  
lawe, as for example, if a man doth  
not kyll his enemye, not for that  
he dothe not owe hym euyl wyl, but  
for that he doth feare the ponyfhe-  
ment thretened by the lawe: this  
man is a \* *manqueller* afore god. But  
that man, whome in the heate of  
angre, the loue of god and of his  
neyghboure doth revoke and call  
backe from doying myfchefe, and  
which thinketh thus to hymfelf, god  
forbyd that for caufe of any man be-  
ynge enemy to me, I fhoulde fall out  
from the frendfhypp and love of god,  
and hurte my neyghboure to whome  
althoughe he be an euyl man, yet I  
ought to wyll well for goddes fake,  
to whome it is moſte pleaſaunte and  
acceptable, if for an injurie and dif-  
pleaſure, we doo a good tourne a-  
gayne, neyther \* *forceth it to me*,  
though man doth make but euyl re-  
compence to me for my benefytes, I  
haue a truſty and a ſure faythfull det-  
ter, to whome I lende this ſtock to  
haue encrease, he wyll pay me agayn  
with ineſtimable lucre or gaynes: that  
man (I ſay) that thus doth thynk onely  
hath

• *Murderer*

\* *Doth it  
weigh with  
me*

hath observed and fulfilled the commandment of the law. **Dis.** Now I long to here those .x. lawes wryten with the fynger of god. **Ma s.** They are recited in the .xx. chapitour of Exodi, neyther do they nede any declaration (for the wordes of a lawe ought to be playne and clere) and if any thyng in them doth nede or requyre an interpretour or expositour: there are very many men, whiche have done this allredy sufficiently. Onely I shall in few wordes admonysh and gyue warnyng, that euey one of these preceptes dothe stretch further, and are extended more largely, namely amonge christen men: than the commune sorte and the moste parte of men doth judge or thynke.

The fyrst [and second] precepte therfore is this, Thou shalt not haue any strange goddes in my fyght, thou shalt not make the any grauen ymage, nor any maner similitude, or lykenes, whiche is in the firmament aboue, and whiche is in the earthe benethe, neyther of those thynges whiche are in the waters vnder the earth. This precepte agreith with the fyrste artycle of the Crede: so that it nedeth not here to make many wordes, and I haue allredye tolde the,

The fyrst  
commaun-  
dement.



## The expofycyon of

\* *Sun*

† *Devils*

All curiouse  
artes apper-  
tayne to  
idolatrie.

that this precepte is violated and broken, not onely of them, which do worshyp the \* *fonne*, the mone, and the sterres, or els a man, a serpente, an oxe, or a kowe, or a dogge, or els do worshyppe the ymages of these reherced thynges, or els of † *fendes* in stede of god: but also to idolatry do encline and appertayne all curiouse artes and craftes of diuyning and sothesaying, of juglyng, of doing cures by charmes or withcraft, in whiche althoughe there be none expresse conspiracy with deuylls or wycked spirites, yet neuertheles is there some secrete dealyng with them, and so therefore a secrete denyinge of god. If thou desyrest an euident argument and token herof, it is redy and not to feche, whan the inchauntoure goeth about to take out of thy body the hede of a darte or of an arow, say this with good fayth to thyselfe, if this thyng be done with the wyll and pleasure of god, I praye god it may do me helpe or ease, if not, I had leuer suffre the wound of my body, than the wyckedness of my mynd: thou shalt see the inchauntour to laboure all in vayne. Neyther is it vnknowne to me what they are wont to saye for themselves, which do sette  
greate

greate store by the art called magia naturalis, and whiche do greatly esteeme and regarde the iudiciall astronomye. It belongethe to the christian religion and holynes, to flee euen from those thynges also, whiche haue the parell and daunger, or els the apperaunce of impietye or mysbelefe. That man refuseth and forsaketh all these thynges, who so euer he be, that truely professyng one very god hath abjured all false goddes. Nor we ought not so much as to receyue any benefyte of any man, which is gyuen with the offendynge and displeasyng of god. To make shorte. Euery cryme appertayneth to idolatry. He that for his wyues pleasure hath offended god: hath renyed god, and hath honoured his wyfe for a goddesse. He that for the knyges pleasure doth spoyle wardes and fatherlesse chyl dren that neuer deserued it, or which doth commytte any other lyke cryme: he dothe honour the prynce in stede of god, let them flatter and dysceyue themselues as much as they lyst, let them reherce this precept euery day a thousand tymes professing god with theyr mouthes: yet Paule cryeth agaynste them, saying: they denye god

Every  
crime is a  
spyce of i  
dolatrie.

## The expofycyon of

**Tite. i.**

god with theyr dedes or workes. **Dis.** Why are they not than ponyshed as idolaters? **Ma s.** Because partely the fraylte and weakenes belongynge to the nature of man doth excuse them, and partely the greate multitude of them that do offende: but especially because it is a very harde thyng for vs to judge of the mynde of man. But who fo euer all theyr lyfe tyme of a fet purpose doo goo aboute to gete ryches by ryghte or wronge, by hoke or by croke, do hunte after pleasures, laying a parte both the drede and also the loue of god: let them knowe and vnderstande surely, that they are no whytte better than thy are, whiche doo brenne frankynfence in the honour of Juppiter, or whiche doo flee a lambe in sacrifice to Venus, ot els a gotte in the honoure of the god Bacchus. **Dis.** Sythe in the fame commaundemente ymages are with fo greate diligence forboden to be made: howe fortuneth it that nowe a dayes the churches of christendome are full of ymages? **Ma s.** The people of the Jewes was verye grosse and meruaylously inclynnyng and redy to the superstition of the  
Gen-

**Nota.**

Of ymages  
in the  
churches.

Gentiles : so that scantly they dyd beleue any thyng to be, whiche they dyd not see with theyr eyes : and therfore the lawe with so many wordes fearyd them keapyng them farre away from the moſte parylous and daungerful pyt or dyche. Nowe after that all \* *paynnymrye* is • *Heathen<sup>2</sup>* by the lyghte of the goſpell extincte *ism* and deſtroide : there is not the ſame jeopardye and daunger that was than : and if any poynte of ſuperſtition dothe remayne ſtyll in the myndes of certayne vnlearned men, it may eaſely be put awaye by good admonition and holye doctrine. Untyll ſaynt Hieronymes tyme there were holy and deuout men (and ſo were they taken and alowed) whiche dyd not ſuffre any ymage to be in the churches, neyther paynted, nor grauen, neyther wouen, no not ſo muche as of Chriſte, (as I trowe, becauſe of the Anthropomorphites :) but by lytle and by lytle the uſe of ymages hath copen in, into the churches. And peraduenture it ſhoulde not be very vnſemely or vnfyttyng, if in thoſe places, in whiche god is ſolemnelye and communelye honoured, noe ymages at all were ſette, beſyde the ymage of Chriſte cruci-



## The expofycyon of

**Of paynting crucified.** But yet payntyng, if it be what profite doth come: if it be aptely and conueniently used.

**Pictures are the bokes of vnlearned men.**

metely and conueniently vfed and put to, befides the honefte pleasure that it bryngeth or caufeth, it doth alfo helpe verye muche to remembraunce, and to the vnderftondynge of the hiftorie, wherfore it was fayde not vnwyfely nor vnpropely of one I wote not how, but payntyng is to vnlearned men the fame thyng, that bokes are to learned men, ye moreouer euen a learned man alfo dothe otherwhyles in payntyng fee more, than he doth in bokes or wrytyng, and is more vehemently moued or ftyrred to affections: as we fhould be more moued and ftyrred, if we dyd fee Chrift hangyng on the crosse, than if we dyd rede, that he was crucified. And payntyng fetteth the thing forth to the eye, as farre forth as is poffible and perfourmeth that euidentie, makynge the thyng manifeft: which many men with crafty fpech and narration do couete to attayne, and yet can not, but the lyfe of Chrift and of the apoftles, namely that whiche is fhewed and wryten in the canonical fcriptures: fhould do very well to be fet in a-layes or yles, in the porches, and in cloyftres. For fuche maner ymages do

do put into our myndes certayn holy  
 and godly thoughtes: even whan  
 we are occupied about other thynges.  
 And lykewyse as of the olde fathers  
 it was very well constituted and or-  
 dayned, that nothyng sholde be re-  
 cited or red in the churches besyde  
 the canonical scripture, so were it  
 conuenient, and wold do very well,  
 if in holy places there were nothyng  
 set forth in picture or caruyng which  
 is not had in the holy scriptures.  
 Last of all, Moyse by the com- Exodi. xxv.  
 maundement of god, dyd set in the  
 tabernacle two cherubims of golde,  
 in the hyghest partes of the Propi-  
 tiatorie. And in the vessels of the  
 temple which Salomon dyd buylde: 3 Reg. vii.  
 there were grauen ymages of oxen,  
 of lyons, and of the cherubims.  
 Agayne in the thyrde chapitoure of  
 the second boke of \* *Paralipomenon*, \* Chronicles.  
 the cherubims are grauen on the  
 walles. In the mytre of the bishop,  
 was the ymage of the mone: in his  
 garment, the ymages and similitudes Exod. xxviii  
 of pomes granates. It is not lyke-  
 ly therfore, that to the Jewes was  
 vtterly forboden all kyndes and sortes  
 of ymages: but it was \* *forfended* \* Provided  
*then that they sholde haue ymages* that they  
 after the maner of † *paynymes*, that † should not  
 is Heathen

## The expofycyon of

is to faye, which fhoulde be fet forth to be adourned and worfhypped. The boke of Deuteronomium as it were expoundynge and declaryng this fame whan it dothe reherce this precepte, it addeth, Non adorabis ea neq; coles : thou fhalt not honoure nor worfhypp them. And for the fame purpofe and entent was added in the .xx. chapitoure of Exodi thefe wordes, coram me .i. in my fyght, or prefence, or afore me. That ymage is fet in the fyght of god : which is made egall to god. For nothyng, that wanteth reason : is apte to receyue adoration, that is to fay outward veneration and worfhypp, nor cultum, that is to wyt, inwarde veneration and honoure. A chriften man, if he dothe bowe his hede to the ymage of Chriſte crucified, he knoweth that none honoure is due to the wodde or tree, but through the occaſion of the ymage he doth worfhypp that thyng, which the ymage doth represent. Now if any man for the loue of Chriſte doth loue the ymage of Chriſt, in ſo much that he doth otherwhyles kyſſe it, and dothe laye it vp in a clene place (ſo that ſuperſtition be away) I do ſuppoſe that this affection and deuotion

Deute. v.

Adoratio

Cultus.

on is not vnpleasaunt to god. For els whan we do in the church kyffe the gospel boke we do not worshyp the parchement, or the gold, or the yuery, but we do worlhyp the doctrine of Christ. And peraduenture it shall not be vnprofytable, if the bysshopes, euery one of them in his owne diocese, do ordayne and decree concernyng this matter according to the present vtilite of theyr flocke, but yet so, that it be done without disturbaunce, sedition and injury, for that there shoulde be ymages in the churches, there is not so muche as euen any constitution made by man, that doth commaunde it. And as it is a more easy thyng and *Nota!* soner brought about, euen so it is also a more suerer way and further from \* *jeoperdye*, to put out all yma- \* *Danger* ges from the churches, than to obtayne or bryng about, that neyther measure shal be passed in them, nor superstition mengled or put to in the vsyng of them. Now although the mynd be pure from all superstition, yet it is not without the apperaunce of superstition, whan one that maketh his prayers, dothe knele or fall downe flat afore a treen ymage, and hathe his eyes faste sette and lokyng vpon it, speak-



## The expofycyon of

To imagine  
god to be  
another  
maner one,  
than he is in  
verye dede:  
is idolatrie.

ſpeakethe to it, gyuerthe kyſſes to it,  
nor doth neuer pray at all, but afore an  
ymage. This wyll I adde moreouer  
who ſo euer doth fayne and ymagine  
to themſelves god to be another maner  
one, than he is: they do contrarye  
wyſe to this precepte worſhyppye yma-  
ges of theyr owne making. The Jewes  
haue none ymages in theyr temples:  
but they haue in theyr myndes moſte  
fowle idoles, whyles they do ymagine  
the father to be without a ſonne,  
whan in very dede he hath a ſonne,  
whyles they do ymagine hym to be  
alone whan he hath in his felowſhyppye  
the ſonne, and the holy ghoſt. They  
do not therefore worſhypp and honoure  
god, ſo as they do boſte and make  
aunaunt that they do: but in the ſtede  
of god they doo worſhypp an idole:  
whiche they haue framed and made to  
themſelues in theyr owne myndes.  
Thus muche to haue ſayd for cauſe of  
exauple, let it ſuffiſe at this tyme,  
the residue thou ſhalt geſſe of thyne  
owne ſelfe. But for as much as the dig-  
nite of that moſt hyghe and ſoue-  
raygne mageſtie requireth this, that  
not onely thou ſhouldeſte haue a mer-  
uaylouſe good opinion of it in thy  
mynde, nor onely that thou ſhouldeſt  
abſtayne from the worſhyppynge of  
idoles,

idoles, but also that thou sholdest not dishonoure it amonge men, so muche as with any vnreuerent or vnfitting word, it is therefore added, Thou shalt not take the name of god in vayne, *The third precept.* for customable vsage of lyght wordes, doth by lytle and lytle mynishe in the myndes both of the speakers and also of the hearers, the reuerence that is due to god. But suche was the maner of the Gentiles or paynymes, which in euery thyng welnere, were it neuer so tryflyng and folysh, ye or els neuer so fylthy and rybal-douse communication: vsed oftentimes to repete these wordes by Jupiter Edepoll, Ecastor, Medius, Fidius: and wolde god that there were no christen men now a dayes, which of a lewed and vngratiouse custome, at euerye thyrde word do put to an othe, by god, by godes deathe, namely whan they play at diese or cardes, or els whan beyng well wette they do make sacrifice to the god Bacchus. We do rede that certayne emperoures of the Romaines, althoughe they were paynymes, dyd commaunde those men to be chastened with whyppes which hadde sworne per genium principis. And amonge the Jewes the name of

U                      god

## The expofycyon of

• *Secret*

god was had in fo greate reuerence and honoure: that they dyd wryte that myfticall and \* *pruie* name, whiche they do call tetragrammaton, with letters not to be expreffed or pronounced: but let this be geuen to the groffe myndes of the Jewes (for god is as much innominable: as he is inymaginable and inuifible) it belongeth to the euangelicall holynes, neuer to name god or Chrifte, or the holy ghofte, without greate cause or vnreuerently: left the wordes or communications be tourned and do go into affections, and affections be tourned and do go into operations and dedes. This thyng is to be noted and marked, that he dyd not faye, thou fhalt not name god: but he fayd, thou fhalt not take the name of god. For that thyng is taken: which is applyed and put to fome vfe, and that thyng is taken in vayne and vndiscretly: which is taken to a prophane and a vyle vfe, as whan a man fwereth by god in a matter of smal wayghte or \* *valoure*, for thofe men that doo fwere, to the entente that by the reason of theyr othe they myghte the foner and more eafily difceyue, or whiche doo fweare by the reason of dronkennes, or  
wrathe,

† *Value*

wrathe, or for theyr pleasure: those men (I saye) are very nere to blasphemye. At the leaste wyse let vs gyue that reuerence to god the prince and lorde of all creatures, whiche the frenche men doo gyue to <sup>The maner of franch men.</sup> theyr kynge, whiche doo neuer name theyr kyng, but puttyng to wordes of good lucke, and touchyng theyr bonnet. Let vs therefore, whan we doo name god, or Christe, eyther bowe our knees, or do of our cappes, or if it be so, that we maye do neyther of these .ii. at the least wyse with some lytle bowyng of the hed, and with some countenaunce let vs shewe outwardly some token of reuerence.

Dis. By this communication of yours .iiii. doutes do trouble my mynd. <sup>iiii. doutes.</sup> The fyrste is, because this precept semethe to belonge vnto the loue of our neyghboure, in as much as we are forbydden by this name to begyle or disceyue our neyghboure. The seconde is, for that by this \* *secound* \* <sup>Third</sup> precept that thyng semeth to be permytted, which by the † *fyrste* com- † <sup>Second</sup> maundement was forboden: for the name of god is a creature and lyke to an ymage. The thyrde is, because the same thyng semeth to be



## The expofycyon of

forboden by this precepte, which was forboden by the fyrft precept, for no man dothe wyttyngly forfwear hymfelfe by god, whiche hath good opinion and judgeth well of god, for eyther he judgeth that god doth not know the myndes of men, or els that he is not offended with synnes. The fourth is, that they, which do now a dayes fwear, for the moſte parte doo ſeme to violate and breake this commaundement: for (accordyng to the ſaynge of the wyſe preacher) in worldly thynges

Eccleſiaſtes  
i.

Aunſwere  
to the fyrſt  
doubt.

\* iv.

pertaynyng to men, is vanite of vanities, and all is but vanite. In theſe thynges therfore it ſholde neuer be lawfull to fwear. M A S. To make the aunſwere in few wordes to euery one of theſe thynges. The

\* .iii. fyrſt preceptes are in a certayn maner one, and do cheſely appertayne to Latriam which is the greateſt and hygheſt worſhyp, which is due to do god onely, as vnto hym that is beſte of all, and whoſe hyghnes dothe not receyue the fellowſhyp of any creature. But as farre forth as the contempte and deſpyſynge of god doth redounde to the hurte of the neyghboure: ſo farre forthe this precept doth alſo apper-

appertayne to the loue of our neygh-  
 boure, lykewyse as also every inju-  
 rie done against our neyghboure  
 doth appertayne to the contumelie  
 and dishonoure of god, for as muche  
 as in hym is, that man doth hurte  
 god, which setting at nought his  
 commaundement, dothe hurte his  
 neyghboure, but he is more nere to  
 blaspheme, which doth begyle his  
 neyghboure, swearynge by the name  
 of god: than he is that disceyueth  
 hym with symple and playne wordes  
 without an othe, for he abuseth to  
 his owne lewed affection and desyre,  
 bothe the honoure of goddes name;  
 and also the religion and deuotion of  
 his neyghboure, whiche by reason of  
 the name of god beyng put to, doth  
 beleue hym vpon his othe, and wolde  
 not haue beleuyd hym without an  
 othe. To the secounde doute I make To the se-  
 this aunswere. The name of god conde.  
 spoken or pronounced of man, is a  
 creature, neyther to that worde is the  
 knee bowed; but to hym whome that  
 voyce or worde dothe signifye and  
 betoken. Now it is nothyng lyke  
 of an ymage, for there is no peryl  
 lest the voyce or word of a man  
 shold be worshypped: but in yma-  
 ges there is no jeopardye, because

## The expofycyon of

certain philofphers haue taught that lykewyfe as into a body beyng aptely made of nature, a fowle doth entre : euen fo into an ymage properly and connyngly made deuylles or wycked spirites do entre in. And it is neceffary that god by fome fygne or token be declared and fygnified, for and vnto whiche vfe the fpeche of man was chefely and principally intituted and ordayned. To the thyrde doute

To the  
thyrde doute.

this aunfwer take thou, that (after my mynd) thofe men, which done fwere in theyr dronkenneffe, or in theyr angre, or whiche for the entent to dysceyue or to hurt, done wyttyngly forfwear theyr felues : are rather breakers of the fyrft precept and commaundement, than of the fecond, for fuch maner perfones (as thou dofte faye) eyther do not beleue that god is, or eles they do beleue that he is dull and foolyffe, that he dothe not knowe what men done, or els they beleuen, that he is flepy and retchelefs, that he doth not care what they done, or that he is euyll, fo that he doth fauour vices, or els vnryghtuoufe, that he dothe not pounyffe noughtynes. But thofe perfons, which eyther of custome, or els without great caufe, do willfully fwere,

swere, they do synne and trespase a-  
 gaynste this seconde commaundement.  
 And that I maye aunswere somewhat To the .iiii.  
 also vnto the fourth doute. Our lorde doute.  
 among his aduertisementes and coun-  
 saylles of perfection putteth this also,  
 that we sholde vtterly abstayne from Math. v.  
 swearynge any maner othe. The same  
 thyng hath semed best to certayn  
 aproued doctoures of the churche.  
 But with what coloure the custome  
 may be excused of them, that nowe  
 euery where done swere well nere in  
 euery matter or busynesse, let other  
 men loke, but veryly me semeth that  
 an othe can scantly be excused, but  
 eyther by necessitye, or els by the  
 grauite and wayghtynesse of the  
 matter. By often othes, we doo  
 learne to forswear our selues and to  
 make false othes. I can not tell whe-  
 ther any man doo swere well, which  
 swereth willingly. S. Paule doth Nora.  
 sweare, but not for a cloke or gar-  
 ment, nor for money, but for the  
 honoure and glorie of the gospel.  
 How be it yet I wyl not saye, that  
 euery custome or rashenes of swear-  
 ynge is deadly synne, but dout-  
 lesse it is \* *very coufen* and nere to \* *Related*  
 synne, and it is no good trustyng  
 to this daungerouse waterbanke.



## The expofycyon of

The thyrd  
commaund-  
ment.

\* Fourth

† Acts

\* Leasure

Therefore the more fure way is to follow the counſayll of our lord, and of ſayncte James. The \* *thyrd* precept hath diuerſe reſpectes, for it appertayneth to the honouryng of god, preſcribyng and appoyntyng euery .vii. day, in which man ſhold altogether, that is to ſay, both in mynde and body gyue hymſelfe to the workes belongyng to the honoure of god, whiche is called *Latria*; that is to wytte, to hymnes, to prayers, to holy doctrine, to ſacrifices, and to almyſe dedes, and to other exercyſes † *and paſſetymes*, whiche do quycken and ſtyrre vp fayth and loue towards god; leſſe any man myght excuſe hymſelfe, and ſaye that he had no \* *layſour* for his neceſſary occupations and buſynelles, to gather his mynd to thoſe thynges, whiche are appertaynyng to deuotion and honouryng of god. It appertayneth alſo to humanite and gentleneſſe towards our neyghbour, for ſo greate was bothe the vnmercyfulnes and alſo the couetouſneſſe of the Jewes in the olde tyme (and euen ſo is it now a dayes of ſome chriſten men (a lacke the more pitye it is) that they wold graunt no recreation or reſte at all from labour,

to theyr bondemen, to theyr hande-  
 maydes and to theyr hyred labourers  
 or seruantes beyng alienes and  
 straungers. And this cause dothe not  
 the law dyssemble or hyde, when it  
 addeth in the .v. chapitour of Deute-  
 ronomium, Remembre that thyselfe Deute. v.  
 also hast ben bonde and haste serued  
 in Egypte, and that thy lord god hath  
 brought the out from thence: to  
 thende that the remembraunce of  
 goddes myldenes and gentlenes shold  
 be an exauple to them of humanite  
 and gentlenes to be vsed towardes  
 theyr neyghbour. For lyke cause was The Jubile  
 the Jubile instituted, that is to say, the Deute. xv,  
 yere of lybertie and fredom, euery se-  
 uenth yere. And as for that which is  
 added in the .v. chapitour of Deutero-  
 nomium of the oxe also and the asse,  
 eyther it was set against the vnsatia-  
 ble couetousnes of certayne men,  
 whiche, whan it is not lawfull for  
 themselues to exercyse any seruyll  
 work yet doo let forthe theyr beastes  
 to other men, vpon the sabbot daye,  
 for lucre of money, or els is it an hy-  
 perbole or excès added to the entent,  
 that we shold be removed further a-  
 waye from inhumanite and vnmercy-  
 fulnes towardes men, syth we are bid-  
 den to spare euen our beastes also, for  
 this

## The expofycyon of

this vnmercyfulnes or cruelty toward brute beastes, is a degree and steppe to vnmercyfulnes and crueltye towardes those men, that are subjectes vnto vs, for the oxe and the asse also done vs seruice. And as for this sayinge of Paule, Hath god any care or mynd of oxen? He meaneth not by it that god hath no care at all of oxen (for as muche as accordyng to the wytnesse of our lordes ownefelfe in the gossell, there dothe not so much as a lytle sparowe fall to the ground without hym) but he denyeth that goddes onely and chiefe care is of oxen, for lykewyse as he hathe created the helpynge beastes for mannes cause, euen so dothe he care and prouyde for them, for mannes cause.

**Dis.** What is a seruyle worke? **Mas.**

1 Cor. x.

Math. x.

What worke  
is called  
seruyle.

For what  
entent the  
bodily la-  
boure is  
forboden to  
be vsed on  
the sabbote  
day.

For sothe all maner outwarde worke, which is wont to be exercysed for cause of lucre and getyng of money, as husbandrie, carpentrie, bying and sellynge, and suche other lyke.

**Dis.** Why is that forboden, that is an holy worke? **Mas.** This outwarde worke is not forboden as beynge vitious and noughty, but therefore is it prohibited, that the worke which is of it selfe good sholde gyue place to that worke which

is beste, and to that worke, for whose  
 cause man was principally and chesely For what  
 worke man  
 was created  
 chiefly.  
 created and made, that is to wyte,  
 that he shold know, shold worshyp,  
 shold honoure, and shold loue god a-  
 boue al thynges. Dis. May not god be  
 honoured but by bodily reste and ab-  
 staynyng from labour? Mas. Yes  
 verily, he bothe maye and ought to Nora.  
 be honoured also in the myddes of  
 our laboures. But \* *unneth may a* \* A man  
 cannot lyste  
*man lyste* vp his mynde towards god,  
 so as is mete and accordyng that he  
 sholde do, except he be free from  
 such maner laboures, which both do  
 consume and spende away the tyme,  
 and also done challenge to themselues  
 a greate parte of the mynde, and  
 done call awaye from the beautie  
 and comelynes of the open and com-  
 mune assemble. Therfore this lawe was  
 chesely and principally giuen to weak  
 men and of grosse mynd, to the en-  
 tent that by outward reste of the body  
 they shold learne to haue theyr mynd  
 also \* *idle* and at rest from all trou- \* Quiet  
 blouse affections and desyres, that is  
 to wyte, from hatred, from wrath,  
 from ambition and desyre of honoure  
 or promotion, from all fleshely lust,  
 and such other carnal affections. They  
 therfore that dyd so reste on the sab-  
 bot



## The expofycyon of

bot dayes, they dyd fpende thofe dayes eyther in flepe, or in tryflyng tales, or in fluggeshnefs or idlenes : they dyd in no wyfe obferue and fulfill this commaundement, for as much as they dyd not that thyng, for whose caufe this precepte was gyuen. And therfore the lawe fpeketh thus, Remember thou, that thou do fanctifie the daye of reſte, for to fanctifie : is to fpende in holy workes, and not to prophane or pollute it with any operations vnſemely or unmete for god. Dis. Why was the .vii. day appoynted to this ? Mas. The lawe it ſelfe hath expreſſed the caufe, ſaying, The ſeuenth day is the ſabbote of the lorde god. Now ſabbaton in the Hebrue tonge, is as much to ſay, as reſte. This ſame thing was more playnly ſpoken in the .xxx. chapitour of Exodi, In ſix dayes the lorde made heuen and earth and in the .vii. day he ceaſed or reſted from al worke. Do not here imagine a frame or buyldynge wrought and fyniſhed with the labour of .vi. dayes, and than the maſter workman beyng wery on the ſixte daye to haue recreated and reſreſhed hymſelfe of his werynes in the ſeuenth day with reſt and \* *idlenes*. The whole myſticall ſcripture of Genefis entenderh this,

Sabbatum.

\* *Quiet.*

The entent  
of the whole  
booke of Ge-  
neſis.

this, that the Jewes sholde remembre, that this world was created and made of god, not to thende that we shold reſte in thoſe thynges which are of this worlde : but that we by the thynges created, hauyng knowledge of the creator and maker, ſhold according to his exauple reſte from the loue of viſyble thynges, and by faythe and innocencie of lyfe (whiche is the true peace and reſte of the mynd) make haſte vnto that eternall reſte. Thou heareſt here after a certayne maner thre ſondrie ſabbots. Thre maner ſabbotes.

The fyrſt was the ſabbote of god alone, without vs. The ſecounde ſabbote is owers by his beneficence and goodnes, but vnperfyte here in this lyfe. The thyrde ſabbote is perfyte in the worlde to come. Beſydes this he wold, that the vnkynde and forgetfull people ſholde have in remembraunce the mercy of god, by which they had ben delyvered from the moſt harde and cruel ſeruitude of Pharao, which figure doth alſo teache vs, that we ſholde haue in memorie, that we haue ben redemed by the bloude of the vnſpotted lambe from the moſt fowle tyrannye of the dyuell: leſt thorow vnkyndnes we doo fall agayn into greater bondage and thraldome.

## The expofycyon of

¶ *Once.*

dome. **D I S.** You fayd \* *ones* that the lawe of Mofes, as concernyng ceremonies, was abrogated and taken awaye. But this commaundement for the moſt parte ſemeth to appertayne to the kynd or ſorte of ceremonies.

**M A S.** I fayd that certayne ceremonies were abrogated, but not all, for it is not abrogated to pray vnto god knelyng on our knees, neyther is faſtyng nor ſermons abrogated, and I fayd that certayne were chaunged and applyed to the euangelical holynes and honouryng of god, of whiche ſorte is the obſeruatiō and keepyng of the ſabbote day. **D I S.**

Why the  
[vii. daye  
was chaung-  
ed into the  
.viii. daye.

Why than is the .vii. day toured to vs into the .viii. daye? **M A S.** Verily it is credible, that it was done by the auctorite of the Apoſtles. The day was chaunged, leſte if we hadde agreed with the Jewes in this poynte, we myghte ſeme to agree with them in the reſidue alſo, lykewyſe as Chryſoſtome (and yet not he alone) doth with meruaylous dilygence and affection \* *feare* awaye chriſten men from faſtyng vpon the ſame dayes, on which the Jewes dyd communely and cuſtomably faſt. **D I S.** Than was not the .vii. daye without greate ſkylle and for greate conſideration

Chryſo-  
ſtome.

¶ *Drive.*

tion chaunged into the .viii. day rather than into the .x. or into the .xii. daye? Why more into the .viii. day, than into the .x. or .xii. or any other daye. Mas. Thou sayest very wel. For god after a certayne maner hath created or made the worlde, and man in it; for fyrste he created it of nought, doubtlesse by his sonne. God after a certayne maner hath made the world twyse. Secondarily by the same sonne beyng incarnate, he restored that which was perysshed and forlorne. There he is sayde to haue rested from the worke of creation. Here Christe restynge from the workes of dispensation whiles he resteth with his body in the graue: he dothe as it were abrogate and put away the iudaicall obseruyng of the sabbote day, and whyles he ryseth agayne immortall early in the breake of the .viii. day, he commended to vs the euangelicall sabbote. And therfore is this day called dies dominicus, i. e. the day of the lorde, and in it dothe the quyre in the churche synge, *Hic dies quem fecit dominus id est,* Psal. C.xvii. This is the day, whiche the lorde hath made, and it is called Dies Pasche, i. e. the daye of passynge ouer, by the verye name puttyng vs in remembraunce of the olde figure. The Jewes, after that they hadde Exodi. xii. ben refreshed and fedde with a lambe, they



## The expofycyon of

Exodi. xii.

To godly  
men euery  
daye is fon-  
daye and  
after what  
maner.

they paffed ouer the rede fee. We  
beyng refreshed and fedde with the  
bloude of Chrift, do go to the he-  
uently lande. The bloude of a lambe  
fpryncled on the fydes of the dore,  
faued them from the destroyng aun-  
gell, the bloude of Chrift hath de-  
lyuered vs from the tyrannye of  
fynne. Dis. Thefe thynges forsothe  
done meruaylously well agree to-  
gether in euerye poynte. But is it  
ynough, if a man do worfhypppe and  
honoure god on the fondaies? Mas.  
To thofe that are veryly vertuous and  
godly, euery day is fondaie, or the  
lordes daye, not for that he dothe al-  
wayes abftayne from ourwarde la-  
boures or workes, but for that he dothe  
euery day, as ofte as he hath oportu-  
nite, oftentymes lyfte vp his mynde  
towards god, ftirryng vp faythe,  
prouokynge charite, kendlyng hope,  
prayfyng hym with hymnes: defy-  
ryng fome holfome thyng of hym, gy-  
uenge thankes to hym for all thynges.  
But lykewyfe as it is a poynt of  
godlynnes to praftife this thyng  
dayly, fo is it an exceding greate  
and an horrible offence, not to  
do it on the fondaies, whan the  
inftitution and ordinaunce of Chrift  
and of the apoftles, and the com-  
mune

mune assemble and comynge to ge-  
 ther of the christen people, besydes  
 this to holy redyng, the prechyng of  
 the worde of god, and holy and de-  
 uoute ceremonies institured of good  
 holy fathers, done prouoke and call vs  
 hereunto. **D I s.** Do they than synne <sup>Whether</sup>  
 deadly: which done any worke on <sup>they do</sup>  
 the holy dayes? **M A s.** Ye forsothe <sup>synne dead-  
ly: that</sup>  
 that they do, excepte eyther great ne- <sup>work on the</sup>  
 cessyte, or els great vtilite do excuse <sup>holydayes.</sup>  
 them: which thyng our lorde hym-  
 selfe hathe euidently taughte vs in the  
 gospell, whan he excuseth his disci- **Math. xii.**  
 ples, for that they dyd plucke the  
 eares of corne on the sabbote daye,  
 and alledgeth the Leuites, which  
 wrought in the temple on the sab-  
 botedayes, and whan he layeth a- **Math. xii.**  
 gaynst the phariseis fyndyng faute  
 that he dyd heale men on the sabbote-  
 daye, layeth agaynste them (I saye)  
 that theyr selues dyd on the sabbote-  
 day lede theyr oxe to the water, and  
 if theyr asse were fallne into a dyche,  
 they wolde not lette to drawe hym out  
 euen on the sabboteday. Finally whan **Mar. ii.**  
 he pronounced that man was not made  
 for cause of the sabboteday, but that  
 the sabbotday was instituted and or-  
 dayned for mannes cause, so that  
 thou mayste perceyue and vnder-  
 stande

## The expofycyon of

ftande that this precepte is not of that  
forte that it oughte neuer to gyue

The keepyng place vnto charite. **D**is. Howe doth  
of the holye this agree, that it fhoulde be called the  
daye muſte daye of reſte: whan we do rede o-  
otherwhyles therwhyles, in that daye ſhall you po-  
gyue place nyſhe and vexe your ſoules? **M**as.  
to charite.

**L**euitici.xvi. This ſonge was ſongen to the Jewes,  
**M**ath. ix. to whome it belongeth to wepe, be-  
cauſe they haue not the ſpouſe. The

chriſten men haue a farre other ſonge,  
which exhorten eche other ſaynge,  
**E**xultemus et letemur in ea: let vs

**P**ſal. C.xvii. rejoyce and be mery in this daye. In

the olde tyme in many congregations  
they faſted on the ſaterdayes, to  
thende that they myght come with  
more clene myndes vnto the celebrite

of the ſonday or the lordes day.  
Nowe if it be ſo that any man yet be  
of iudaicall affections, let hym by  
confeffion and penaunce ponyſhe his  
ſoule, that beyng reconciled to god,

he maye with a quiete or reſtefull

mynde vſe and enjoye the joyes of  
the day. For hereof is it called in  
the commune tongue of the ger-  
manes ſoendach, not of the ſonne,  
as certayne men done interprete, but  
of reconcilyng, that if in the o-  
ther weke-dayes any ſpote or fylthe  
of ſynne be gathered by the reaſon

of

**S**oendache  
hath his  
name of re-  
concilyng.

of worldly busynesse and occupati-  
 ons, he shold eyther on the sater-  
 daye in the euentide, or els on  
 sondaye in the mornynge, reconcile  
 hymselfe, and make \* *an onement* \* *A Union*  
 with god, and furthermore that if  
 he be at variaunce and debate with  
 any man, he sholde caste it cleane  
 out of his mynd, that bothe beyng  
 pure from hatrede, and also beyng  
 quiete from all synne, he may entre  
 into the temple of the lorde. Those  
 men therefore, which accordynge to  
 the saynge of our lorde, Learne you *Math. xi.*  
 of me, for I am mylde and lowly in  
 harte, and you shall fynde reste to  
 your soules, as it were chyldren  
 newlye borne haue layde away all *1 Per. ii.*  
 malyce, and beyng aboue all world-  
 ly thynges, are with all theyr mynde  
 caryed up vnto the contemplation  
 of that euer lastynge reste, those  
 men I saye onely do fele and per-  
 ceuyue howe great a felicitye, and a  
 thyng of howe great joye, and of  
 how greate quietnesse it is, to cele-  
 brate and kepe the euangelicall sab-  
 botedaye, that is to wyte after the  
 imitation and folowynge of our  
 lordes buryall, to expresse and \* *coun-*  
*trefayte* his resurrection, for this is  
 the very sabbote of god, for the

What it is  
 to kepe the  
 euangelicall  
 sabbote.  
 \* *Imitate*



## The expofycyon of

Exodi. i.

\* Mortar

The \* .iiii.  
commaun-  
dement.  
\* .v.

worlde hath certayne fabbotes, that is to faye certayne reſtes or quietneſſes outwardly, but inwardly it hath laboures farre more ſeruyle, than the Hebrues dyd ſuffre, whan they dyd ſerue the Egyptians in carying \* *daube* and brycke. Dis. Theſe thynges forſothe haue you ſpoken and declared playnly and euidently ynoughe, for my capacite. Mas. The greateſte wyckednes of all is that, whiche is done and committed directly and immediately againſt god. Nexte vnto it is that by which god is offended in that we do hurt our neyghboure. God is to be honoured and loued for hymſelfe : and man for goddes ſake. Nexte after god the chefeſte honour is due to our parentes, by whome god hath gyuen to vs the benefyte of lyfe, by whose care and dilygence he hathe foſterd and brought vs vp, where els we ſhould haue peryiſhed, by whome he hathe inſtructed and taughte vs vnto the knowledge of god the hygheſte and ſoueraygne father of all men, and hath auaunced vs vnto the loue of hym. Therefore he ſayth, Honour thy father and thy mother, that thou mayſt be longlyued vpon the land which

whiche thy lorde god shall gyue to the. This word honos in the Latyne tong doth oftentimes signifie rewarde: as in that saying of the comedie, Hic tibi ab illo habitus est honos, i. e. This rewarde is gyuen to the of hym, and in that saynge honos alit artes, i. e. rewarde nourysheth artes or sciences. Therefore seruice and kyndnesse towarde our parentes is a certayne recompensation of the costes, and of the paynes and laboures, which they haue bestowed vpon vs in our infancye and yonge age, whiles the mother suffreth and abydeeth the irksomnesse of bearyng vs in her wombe, of traualyng in the byrthe of vs, and the laboures of geuyng sucke and nourishynge vs, and also of the long cares, which the father doth suffre in minystryng and fyndyng to vs all costes and charges, and doyng his vttermost diligence to prouyde that his chyldrene may be taught and instructed to the true faythe and godly lyuyng. Nowe it happeneth oftentimes that the father and mother eyther sore broken and febled with age, or els by some other casualte and chaunce fallen into pouertie and miserie: doo nede agayne another while the helpe and ayde of

What is  
meaned by  
honoure o-  
therwhyles.  
Cicero .v.  
tusculana-  
rum questio-  
num.

## The expofycyon of

theyr chyldren. Here in this cafe we are moſt bounde vnto our parentes. The Grekes do call this recompensation of loue and kyndnes to our parentes, antipelargofin : becauſe the brydes called in the Greke pelargi, in the Latyne cicome, are ſayde to beare on theyr backes, and to fede and cheriſhe theyr parentes beyng feble and faynte for age. And amonge the Gentiles, Eneas is commended : whiche toke his father Anchifeſe vp on his owne ſholders, and caryed him out from the citie beyng all on a fyre. Among the ſame Gentiles, the yonge woman alſo hath not ben without prayſe : whiche nouriſhed her mother priuely with her owne pappes, wherfore to the loue of god and to the loue of our parentes, is gyuen one commune name in the Latyne, that is to wyte pietas. For pietas proprely is called the affection or loue towardes god and towardes our parentes, and towardes our countre, which is as it were a commune parente of many men, lykewyſe as god is the father of all men. To make recompence to thoſe perſones, by whome eyther we haue receyued, or recouered our lyfe : is a poynte belongyng to pietie or naturall loue. To do a good  
tourne

Antipelar-  
goſis.

Eneas.

Vale max.  
li. v. Tit. de  
pietate erga  
parentes.

Pietas.

What this  
worde pie-  
tas doth pro-  
prely ſigni-  
fye.

tourne to them, whiche haue afore  
 done good to vs: is a poynte of Greate ho-  
 kyndnes. And to our maysters or nour, loue,  
 teachers also we owe excellent and and thanke  
 loue and honoure, because that lyke- is of duerie  
 wyse as of our parentes \* *it is longe* to be gyuen  
 that we lyue, euen so of our teach- to our may-  
 ers it is longe that we lyue well, and sters and  
 lykewyse as we may thanke our pa- teachers.  
 rentes, and are detters to them for the \* It is caused  
 lyfe of our body, euen so may we  
 thanke our teachers, and are detters  
 to them for the lyfe of our munde. We  
 are borne brutylhe and beastly, (for  
 what els can we make of it) by teach-  
 yng and information we are made  
 men. Very much honoure therfore is  
 due to those parentes: which haue  
 gyuen vnto vs all these thynges to-  
 gether. **D**is. What if both the mo-  
 ther doo refuse the yrkesomnesse of  
 gyveng her chyldren sucke: and ney-  
 ther father nor mother doth teach  
 and nourture them to good maners,  
 but do vse theyr chyldren, as if they  
 were bonde slaues, and do requyre  
 obedience and seruice of them, to  
 honest dedes? **M**As. The lesse that  
 they haue ben beneficiall and have  
 done the office of parentes to theyr  
 chyldren: the lesse honoure is due  
 to them, and yet for all that they



## The expofycyon of

also are to be obayd and pleased for  
goddess sake (accordyng to that fa-  
ynge of the tragedie, If thou were  
not my father?) excepte peradventure  
they doo commaunde or appoynte  
thynges to be done, whiche are dis-  
pleasaunte to almighty god, for than

† Convenient it is mete and \* accordyng to say vn-  
Actuum. v. to them, we oughte to obey god

rather than men. Nowe that whiche  
hath ben sayd of the parentes: ap-  
pertayneth also to al those, whiche  
are joyned to vs by nerenessse of  
bloud, or which haue done those  
benefytes to vs, which naturall and  
louynge parentes are wont to do to  
theyr own chyl dren, for to have  
begotten the body is the leaste parte  
of the offyces belongyng to parentes.  
It doth no doubte of it, become vs  
to be beneficiall towards all men:

Nota.

There is an  
ordre in do-  
ynge bene-  
fytes.

but yet there is an ordre to be vsed  
in doynge of benefytes. Nexte after  
our father and mother, as euery one  
is nexte of bloude to vs, so is he  
fyrste to be holpen and releued, lest  
our liberalite beyng consumed and  
spent vpon other persones, we haue  
not wherewith to succurre and helpe  
our owne kynsfolke. Saynt Paule  
pronounceth that woman to be  
worfe than an infidele which tak-  
ethe

1 Timo. v.

ethe no care nor prouidethe for her  
 owne householde, not for that it is  
 a more grieuous synne not to haue  
 mynde and care of our kynsfolke,  
 than it is not to gyue credence to  
 the gospell: but for that such a  
 maner woman doth not so much as  
 that benefyte to her kynsfolke which  
 euen the very hethen women are  
 wont to do to those that are of  
 theyr kynne, al be it that the faythe  
 and religion of the gospel dothe  
 not abrogate or put away the na-  
 turall affections: but dothe make  
 them full and perfyte. And in the  
 gospell our lorde doth disalow them,  
 which caryng no whytte for theyr  
 fathers and mothers, dyd gyue theyr  
 goodes in offrynges into the trea-  
 sure of the temple. I wyll adde this  
 moreouer, This precept doth not  
 onely appertayne to fathers and  
 mothers: but also it appertayneth  
 to byshopes, to teachers, and to of-  
 fycers and rulers, whiche after a  
 certayne maner done beare the rume  
 and stede of parentes, for to whome  
 so euer honoure is commaunded to  
 be gyuen: they are agayne euen by  
 the same commaundement bydden to  
 do those benefytes and workes, vnto  
 which greate thanke and honoure is  
 due.

The religion  
 of the go-  
 spell doth  
 not abro-  
 gate, but  
 dothe make  
 perfyte the  
 affections of  
 nature.  
 Marci. vii.

## The expofycyon of

Ephe. vi.

due. And therefore fayncte Paule in the .vi. chapitoure of his Epiftle to the Ephesians, and in other places repetyng this precept and commaundement: dothe put bothe parties in remembraunce of theyr office and duetie. And you fathers (sayth he) do not prouoke your children to angre or wrath, but brynge them vp in the instruction and the correction or the chaftifement of the lord, whan he forbyddethe the chyl dren to be moued or styrred vnto wrath: he dothe exclude lordely rule or gouernaunce, and whan he addeth in the correction or chaftifement of the lord: he doth commend mylde and gentyll teachyng and information to vertuous and godly lyuyng, that we sholde be fuch maner ones towards them that are vnder our rule and gouernaunce: as the lord hath ben towards vs, for with what face, and howe for fhame they do complayne of theyr chyl dren, that they are not thryftie and vertuofe: whan theyr owne felues haue taught them and brought them vp to ryote, wantonnes, and vnthriftines? **Dis.** Are than all thofe longelyued, which done louyngly honoure and fuccurre theyr parentes? **Mas.** This thyng hath f. Paule

Paule noted and marked out, that to this fyrste precept is added a rewarde euen in this lyfe also, but it was nedeful to speake in such wyse to the grosse and carnall Jewes which lyke infauntes or babes were to be allured and entyfed to workes of vertue and godlynnes with the promysse and hope of temporall commodities. They beyng hardly and cruelly handled in Egypte, and also beyng weryed with long jornayes through the desertes and wyldrenesses, were meruaylouse gredy and desyrous to come ones into the lande of promission flowynge with mylke and honey : and therefore it was added, that it may *Deutero. v.* be wel with the, and that thou mayst be long lyued vpon the land which the lord shall gyue to the. And it is very lykely, that many persones of that people to whom that lawe was gyuen, dyd neuer come to the land that was promised to them, which yet for all that had vsed due honoure and loue toward theyr parentes. But those men which done spiritually iudge spiritual thinges, do not loke for the reward of vertue and keping of goddes precept here in this world : but they wayte after theyr reward in that land of lyuing people, for it can not be wel with hym, that lyueth euyll and vngraciously, and this lyfe although it be  
con-



## The expofycyon of

continued and prolonged euen vnto extreme age: yet is it not for all that a lyfe of long tyme, but rather a moment and a poynte of tyme, if it be compared to that euerlaftyng lyfe.

Who hath  
ben verilye  
longe ly-  
uynge.

\* Prepared  
himself for

That man hath lyued a longe feason, who fo euer hath with well doynge here \* *deserued* the eternall lyfe, and who fo euer beyng brought to an ende in fhort feason, hath fulfilled many tymes, howe be it euen in this lyfe alfo god oftentymes dothe paye the rewarde of louynge obedience and honoure vfed towards the parentes, it is fome part of reward, an honest fame or name. For euen the commune sorte and moft parte of hethen folke alfo doth hate and abhorre them, whiche do not regard theyr progenitoures, and which done cast them into heuynes and difcomfort. And it is communely feen to come paffe that as euery man hath vfed and behaued hymfelfe towards his father and mother, euen fo do his chyldren vfe and demeane theyrselfes towards hym, neyther is there any greater or more greuous calamite, that may happen to a man: than to haue wycked and vnnaturall or vnkynnd chyldren. And unkyndnes deferueth, that the thyng, which a man hath receyued undeservyng he shall

shall lose and forgo agayne not wyllynge. We are detters for our lyfe to our progenitours and parentes, towardes whome if we be kynde: it is ryghte and reason, that we shold longe enjoy that, which we haue taken or receyued. And yet are not those men disceyued of the thyng here promised them, to whome it chauncethe not to lyue longe here in this worlde. For eyther this thyng is gyuen, whiche is here promysed accordynge to the lettre, or els some thyng much more excellent and better than it, for that man doth not disceyue and breake promyse, which promisyng glasse dothe gyue a preciouſe ſtone. By theſe

\*.iiii. preceptes we are warned and \* v taught, that we ſholde be kynde towardes them that haue done vs good, alſo that we ſholde do good vnto them, towardes whome we do after a certayne maner repreſente the perſon of god. Nowe to repreſſe the groſſe malice of the Jewes, thoſe thynges are expreſſly forbyden, by which one man hurteth another man.

Of all injuries the moſte haynous The \* v.  
and greuous is \* *manſlaughter*, how precepte.  
be it in the name of † *manſlaughter* \* vi.  
are containd and vnderſtonde all † Murder  
affections or paſſions, by which we  
do

## The expofycyon of

- † *Murder* do go towardes † *manſlaughter*, of the which the fyrſt ſteppe is wrath conceyued in the mynde, and hatred.
- What wrath is. | Wrath is a ſorowe or greſe deſyryng greatly wreke or vengeance. Hatred is olde roted wrath, an affection or paſſion at euery occaſion redy to hurte. Wrath is the more vehement paſſion or greſe as beyng of a freſhe rawe wound: but hatred is the more incurable of the two. Enuie is worſe than they bothe, whiche doth interpret and iudge another mannes felicitye and welth to be her owne iniurie and hurt. The next degree of ſteppe is wrath breakyng out into a voyce or ſounde of indignation, which voyce our lord in the goſpell calleth Racha. The thyrde degree is greſe breakyng out into a manifeſt and open raylynge or revilynge word: as whan we ſay, Thou ſole. Among
- \* *Murder* men, that man is accuſed of \* *manſlaughter*, which hath taken away the lyfe from his neyghboure. Afore
- † *Murderer* god, he is a † *manqueller*: who ſo euer hateth his neyghboure, that is to ſaye, beareth euyl wyll towardes hym, and wold hym harme, for we are angry or miſcontented euen with thoſe perſons alſo, to whom we owe beneuolence and good wyll: not to the entent that we wolde hurte them,  
but

but that we myght amend them: and we do hate in a man not that thyng which god hath made: but that thyng which he hymselfe hath made. The false accuser and the pykequarel, in stede of a swerd, of a darte, and of poyson, vseth his tong to kyll men with al. The couetous man, whyles he doth not succurre and releue his neddy and hungry neyghboure: kylleth hym with famen, for he doutles doth kyll: whosoeuer dothe not faue, whan he may faue. Peraduenture his neyghbour doth not dye: what than? yet asmuch as in hym is: which dyd not help hym in his necessite, and whan he was in jeoperdy: he is kyled and deade. Witches do kyll men with enchaumentes. The backbyter and flaunderour driueth men to deathe, it forceth not, howe or by what meanes one taketh awaye his neyghbours lyfe. Where so euer is a froward and maliciouse mynd to hurt, there is manslaughter. Women which with medicines prouoke castyng of theyr chylde afore the due tyme: done committe infant slaughter. Those persons which with flaundrouse bokes done rayle on any man, \* *apparyng* his good fame: done kyll and slee with theyr penne. *Dis.* If it be no maner way lawful to kyll or slee, what shall

He kylleth  
that maye  
faue and  
wyll not.

\* *Taking a  
way.*

we



## The expofycyon of

we fay of warres, and of open judgements? M A s. In lawful and ryghtful judgements, it is the law felf that killeth, and not the judge. Now the law is of god, which commaundeth one membre to be taken away for the helth and faue garde of the whole body, but yet furgeones and leches doo not fall to cuttyng, as long as there is by any other waye hope to recouer helth, fo lykewyfe it belongeth to a chriften judge or prince and ruler, not to come vnto the ponyfshement of deathe, except he haue fyrfte affayd all other wayes, and whan none other way wyll helpe be compelled therunto. He that judgeth corruptelye, or whiche myfufeth the lawes applyenge them and makynge them ferue to his owne pryuate hatrede or aduauntage: althoughe the malefactoure be worthy death, yet doth the judge commyt manflaughter. As touchynge warre, what fhall I fay? wolde god that all men dyd fo abhorre warres, as thoughe it were parrycidye there to kyll any man, in as muche as euery chriften man is brother to other. But in a batayle rightfully begonne and lawfully made, the law doth kyll, and not man. But the prince, which begynneth the warre not of neceffite, nor for the loue and fauoure of the comune

A fimilitude  
berwen a  
judge or a  
prince and a  
furgeone.

A notable  
fentence.

Of warre.

Nota.

mune weale, but for his owne pryuate  
 affections, he doth committe so many  
 murdres or manslaughteres, as there  
 be men that eyther done dye in that  
 batayle, or els dryuen to starue for  
 hunger. Adde this moreouer, who  
 so euer eyther for hatred, or for hope  
 of praye, doth runne to batayle, al-  
 though he doth flee no body, yet is  
 he a \* *manqueller*, for there wanted not \* *Murderer*  
 wyll: but there wanted to the wyll  
 power or occasion. D<sup>i</sup>s. What if a A notable  
 priuate persone bearynge none offyce, question.  
 doth kyll one that inuadeth hym, in  
 his owne defence? M<sup>a</sup>s. If sure and Aunswere.  
 vndouted deathe be threttened hym,  
 and there be no waye to auoyde or  
 escape: I wolde counsaile hym, that  
 is a perfyte man, hartely to desyre  
 and call for helpe of god, which is  
 oftentimes more nerer at hande, than  
 we do beleue, seyng that we doo rede,  
 that euen a dragon beyng wakened  
 with the crye of him of whom she had  
 in tymes afore passed ben fedde and  
 nouryshed, hath runne vnto hym, and  
 delyueryd hym from theues. In this Nota.  
 case if he had leuer to be kylled, than  
 to kyll: I wolde iudge that he hath  
 done the office and duetye of a chri-  
 en man. But to that, that it myghte be  
 lawefull for a man to saue his owne  
 Y lyfe,

## The expofycyon of

lyfe, by kyllynge of his aduerfarie, that  
els wolde flee hym: many thynges  
are requyred, whiche to purfue and  
fpeake of here, it is no poynt of our  
prefent purpofe. **D I S.** What faye you  
of them that \* *fordone* theyr felues?

\* *Murder*

**M A S.** If they be not men: they do  
not commit manflaughter. I except  
onely fuche difeafe of the mynde,  
whiche taketh away reason and all  
judgement. **D I S.** What of them whiche  
done eyther kyll themfelues, or fhort-  
en theyr owne lyfe with fafthynges,  
watchynges, colde, nakedneffe, and  
fuch other ponyfhynges of the body?

† *Murderers*

**M A S.** If hypocrifie be joyned ther-  
to: they are \* *manquellers*. If theyr  
mynde be pure: theyr offence is the  
lyghter, namely if they doo excede  
meafure, for defyre to helpe theyr

Charite ex-  
cufeth many  
thynges.

neyghboure. For charite excufeth  
many thynges. The moft haynous  
and cruell injurie agaynft our neygh-  
boure is † *manflaughter*. Nexte to it  
is adulterie, for as vnto the hufbonde  
there is no thyng joyned more nere,  
nor more dearly beloued, than is his  
lawful wyfe: fo is there none injurie  
more intolerable, than the defylynge  
of his wyfe by adulterie. And all be

† *Murder*

The \* *vi.*  
commaun-  
dement.

\* *vii.*

it that adulterare in the Latyne tonge,  
and lykewyfe † *moicheuein* in the  
Greke

† *Moicheuein*

† *In the fame  
manner*

Greke tonge, is a worde generall to all maner of corruptyng (for both he is sayd, adulterare monetam, which corrupteth the coyne, and also they are sayde adulterare verbum dei, which done handle the word of god not syncerly but with corrupt mynde and affection) yet for all that the more often and commune vse hath applied this word to the breakyng and violatyng of wedlocke, by the vnlawfull fleshely dealyng of man and woman together. Neyther done they faye amisse, which do thynke by this commaundement to be forboden all maner vnlawfull vse of fleshely pleasure, of which sorte are inceste, both outwarde and spirituall, buggerie, fleshely medlyng with spirites or brute beastes, all vncleennesse or pollution, finally single fornicacion, which is so the lyghtest and smallest offence in this kynde: that yet otherwhyles by the reason of the circumstances, it is made more greate and greuous offence than aduoutrie, ye moreouer euen in lawfull matrimonie also is committed adulterie if they do vnmeasurably serue theyr fleshely appetite and luste, or if they deale together after such fashyon, that of that acte there be no hope of chylde to be begotten.

Single fornicacion is other whyles by reason of the circumstances more greuous offence: than aduoutrie. The husband may commytte adulterie with his owne wyfe.



## The expofycyon of

Spirytuall  
adulterie.

The conue-  
nient ordre  
of the com-  
maunde-  
mentes.

\* *iv.*

† *v.*

‡ *vi.*

\* *vii.*

† *viii.*

Hesiodus.

Furtum in  
Latyne,  
theft in  
Engliffe. are

They adde also hereunto spirytuall adulterie, whiche is committed in euerye deadly synne, but most specially in apostasy, whan any man gothe away from the worshypping of very god, vnto the honourynge of the deuylls, wherof we haue spoken in the fyrste precepte. Now confidre me the conuenient and comely ordre. The \* *.iii.* fyrste preceptes done appertayne to god: than whome nothyng is better, or more to be loued. The † *.iiii.* precept appertayneth to the parentes, to whome most honoure is due next after god. The ‡ *.v.* appertayneth to the lyfe and body, whiche is the dearest and beste beloued possession, that euery man hath. The \* *sixte* precept concernyth the wyfe, whiche is one fleshe with her husbond. The † *.vii.* appertayneth to the outwarde goodes, but yet without whiche we can not lyue, wherefore he that spoyleth or robbeth a pore man of his necessaries: as muche as in hym is, he taketh away his lyfe from hym, for of those dyd a certayne hethen poete saye very truely, that money is the lyfe vnto fely wretched men. And the name of thefte, whiche in Latyne is called furtum, is a generall worde vnto

to them, that stealeth out of the com-<sup>general</sup> mune treasurehouse, which are called <sup>wordes and</sup> peculatores, and vnto them that com-<sup>commune</sup> mitte sacrilege, by takyng away ha-<sup>to many</sup> lowed or holy thynges, to them that <sup>thynges,</sup> stealen away other mennes shepe or eatayle, whiche in the Latyne tonge are called Abigei, vnto those that stealen away other menes seruauntes or chyl dren which are called plagia-rii, vnto rousers on the see, and those that robbe men by violence, and after a certayn fourme of batayle, whiche are called pirate and pre-dones, and to them that done priue-ly take away other mennes goodes, and these kyndes of thefte are knowne to euery man: but these that folowen are in dede more close and secrete, but yet as myscheuouse and as synneful as the other because I wyll not say more myscheuous and more synnefull. Dis. Whiche be those? Mas. He that defraudeth <sup>Poyntes of</sup> his hiered seruaunt of his due re-<sup>theft, but</sup> warde, in dede he is not called a <sup>not so na-</sup> theffe, but he is a thefe in very dede. <sup>med.</sup> He that boroweth any thyng, or re-<sup>Nota,</sup> ceyueth any thyng deliuerid to hym of trust, to kepe or kepeth it with such mynde and purpose, that if he myght, he wolde neuer restore it: he

## The expofycyon of

is no leffe a thefe, than is he which breaketh vp another mannes cofres, and fo taketh away another mannes goodes. Likewyfe the workeman, which eyther doth not perfourme that which he hath promifed, or whiche is .x. dayes of fynifhyng that thyng, whiche he myght haue fynifhed and made an end of in .v. dayes: if he doth take his whole reward he is a thefe. As for fuch perfons, which by crafte done \* *appayre* and worsen the commune coyne: what nedeth it to fpeake of them? Or what nedeth it to fpeake of difceyuers, which done fell countrefayte ftones in ftede of very naturall precious ftones, or whiche with fome other lyke difceyte done begger theyr neyghbour? Or what of merchaunt men, whiche do fell theyr wares not for fo much as they ought, but as dere as they can? They call it lucre or gaynes: but in very dede it is thefte. The fame thyng is to be fayd of them, that done engrofse and bye vp any kynde of wares whole into theyr owne handes to thende that they may fell it as they lyfte. Neyther can it excuse † *taquerners* or wynefellers and carters, becaufe it is gone into a commune cufstome, that they doo fell  
water

• *Clip*

† *Vintners*

water mengled with brymstone, or  
lee in stede of wyne. Neyther are  
myllers, bakers, and taylers, whiche  
done eyther steale, or corrupte and  
stroye another mannes thyng, ther-  
fore no theues: because it is a thyng  
customably done of very many men.  
Certayne men do joyne hereunto  
clarkes and prestes, which done re-  
ceyue and take the stipendes and  
rentes of the churche: and doo not

\* *fare aboute* to doo those thynges, \* *Endeavour*

for whiche such lyuynge were insti-  
tuted and ordayned. Or els such as  
take the frutes and profytes of a be-  
nefyce; and haue no myndes to be  
prestes. Bressly it is theste, what so  
euer thou shalt be compelled to re-  
store, if thou be of habilite and power,  
for he is a thefe also, which robbeth  
any man of his good name, and also  
who so euer with crafte and subtelte  
doth corrupte the symple mynde of a  
yong damoyfell. There resteth be-

hynde \* *thre* preceptes, of which the \* *Two*

fyrste restrayneth and holdeth backe  
the tonge, the † *other two* the con-† *Latter*  
cupiscence and luste or desyre of the  
mynde, and they are rather declara-  
tions of certayne of them that are  
heretofore reherced: than newe pro-  
ceptes, for if he that hurteth his



## The expofycyon of

The \* viii.  
canmaun-  
dement.

\* .ix.

† viii.

† vi.

\* Murder

† Murder.

The tong is  
more noy-  
fom than  
any weapon.

† Murder.

neyboure with false wytnesse, doth it  
for loue of lucre and aduauntage: it  
appertayneth than to the † .vii. pre-  
cepte of thefte. If he dothe it for  
hatred, than appertayneth it to the  
† .v. precept of \* *manslaught*. Now  
so great was the grosnes of that peo-  
ple of the Jewes, that they dyd be-  
leue, that there was no † *manslaught*,  
but that which was done with an iron  
weapon or a stasse, and yet is the  
tong more noysom and hurtfull than  
any weapon of yerne or stele. Ney-  
ther is it much amysse or agaynste  
reason, lykewyse as vnder the name  
of † *manslaught* is comprehended all  
maner hurtyng of the neyghboure :  
euen so vnder the name and tytle of  
false wytnesse all maner hurte and  
damage to be containd, which we  
do to our neyghboure by the meane  
of our tonge, but Moyfes dyd put a  
notable and a greate exaample, for  
false wytnesse doth comprehende also  
perjurie, for in the old time both the  
judges were sworne that dyd exa-  
mine and take knowlege of any mat-  
ter, and the wytnesses also were sworne,  
that made aunswere. And he doth no  
lesse kyll a man, which oppresserh an  
innocent person with false wytnesse :  
than doth he that sleeth with a swerde.

Neyther

Neyther is he any whytte lesse a robber or a thefe, which putteth his neyghboure from his goodes by corrupte judgement or false wytnesse: than is he, that spoyleth hym by open robberye. The mynde and purpose is al one. The wyll is all one, onely the instrument is chaunged. Upon this rocke done all those stryke theyr shyp which eyther by backebytyng or flatteryng, or by crafty counsaylles, or els by corrupt doctrine, done hurte his neyghboure, which thynges the more that they are contrarie vnto christiane charite: by so muche they doo come nerer vnto deadly synne.

The other two \* precepts are put \* The .ix. joyntly both together. In Exodi in and the .x. this wyse, Thou shalt not desyre the precept Exodi. xx. house of thy neyghboure, neyther i. e. as they shalt thou desyre his wyfe, nor his were then rec. seruaunt, nor his handemayde, nor kon'd in the Catechisms, his ox, nor his asse, nor any of all &c. and as the thynges that are his. In Deute they are still rono. they are putte in this wyse, in the Church ff Rome. Thou shalte not desyre the wyfe of thy neyghboure, not his house, not his land, not his bondman, not his handmayde, not his ox, not his asse, nor any of all the thynges that do belong to hym. If thou do separate and departe the concupiscence and desyre

## The expofycyon of

defyre of the wyfe, from the concupifcence of the other poffeffions: than fhall they be two commaundementes, of the whiche the foremore appertayneth to adulterie, the lattermore vnto thefte. **D I S.** What nedeth thefe two commaundementes? Doth not he that forbyd the an euyll dede: in fo doynge forbyd alfo an euyll wyll and an euyll defyre? **M A S.** This thyng was done becaufe of the rudenneffe and grofneffe of that people, whiche becaufe there was no penaltie fette or appoynted by the lawe vnto a lewde and vngratious defyre: wolde els haue beleued, that that thyng had ben no fynne afore god which is vnponifhed among men, not for that it is no fynne: but for that mannes thought is moueable and ofte tournynge, and the dede may be proued, but the wyll is knowen onely

Why the defyre of perjurie and of murdre were not exprefly forbydden.

to god. **D I S.** But why was not concupifcence or defyre exprefly mentioned and fpoken of in the precept or commaundement that forbyddeth perjurie and manflaughter? **M A S.** There are fome men that doo make aunfwere in this wyfe, that the affection and the defyre of flefhely pleasure, and the defyre of hauyng, that is to faye, lecherye and couetoufnes are more

more inwardly roted in all men by nature; than are the desyre of perjurie and manslaughter, for from these we do abhorre rather vnlesse it be so, that a violent desyre and passion dothe oppresse the judgement of nature. But the nation of the Jewes was more enclined to vengeance than vnto fleshely luste, and therfore it was permitted them to gyue a lettre of diuorcement. But as me semeth Deute. xxiii (that I may say my mynde without any mannes grefe or displeasure) Concupiscence here in this place doth How concu-  
piscence is  
taken in  
these .ii.  
preceptes, not so much signifye what so euer maner desyre of another mannes wyfe or of another mannes possession, as it doth betoken the enforcement or endeuoure and goyng about to do an euyll dede (Lykewyse as we are sayd in the Latyne tonge appetere aliquem insidiis, not for that we haue hurt hym, but for that by workynge traynes and lyeng in wayer, we haue gone about to hurte hym) but that grosse people wold haue judged it to be no synne, the attemptyng of auoutrie, and the goyng about to do thefte, vnlesse it were also brought to passe, and done in very dede, for els not euerye desyre is strayghtwayes synne, as for  
example,



## The expofycyon of

example, if a man doo defyre to wedde a woman to his wyfe, if it fhoulde chaunce her husbonde to deceafe, or if a man dyd couete and defyre another mannes poffeffion to be made his owne, by gyfte or by purchafe. Neyther is euery thefte ponyfhed with deathe, neyther euery endeouourment and attemptynge of adulterie, for men are not ponyfhed, except they be taken in the dede doying. But \* *manflaughter* committed is ponyfhed with death, and the attemptyng of it, or the going about to do it, draweth a man into daunger and peryll of judgement. For this caufe is concupifcence exprefly forbyden in thofe thynges, in which the onely attemptyng is not ponyfhed.

\* *Murder*

Here I do fee certayne men to haue laboured about this that he myghte reduce all preceptes eyther byddyng or forbyddyng any thyng to be done vnto thefe .x. commayndementes afore reherced, and they do referre euery one of the kyndes of deadly fynnes (whiche are accompted .vii. in noumbre) to fome one of thefe preceptes, but with diligence verry more bufye than \* *earnest*. For after this maner there is made a confufion and

\* *To the purpose*

and menglyng together of all the preceptes, whyls otherwhyless all are comprehended vnder one precept, and otherwhyless agayne one and the same are comprehended vnder dyuerse precepts. Besydes this seyng that these lawes were gyuen to the \* *vplandysh*e and rude vnlearned peo- \* *Rustick* ple (and a law ought to be playne, clere, and open) how could the Jewes suspecte or deme, that vnder the name of adulterie is forbyden all maner stupre and fornication, though it be neuer so single? or els that vnder the tytle and name of † *manslaughter* † *Murder* is forfended all maner malice or euyl *Nota.* wyll? It is therfore after my mynd the more simple and playne way, to say, that these .x. commaundementes were gyuen to the intractable and stourdy people, as fyrst rudimentes or principles, that they shold not fall into all vices and synnes, but that from these fyrst principles and begynnynges they sholde profyte and goo foreward vnto the other precepts which are innumerable bothe in the lawe, and also in the prophetes, and also in the prouerbes of Salomon, vntyll they myght come vnto the euangelicall perfection, wherof certayne both exampples and also counsayles  
and

## The expofycyon of

and commaundementes are contayned alfo euen in the boke of the olde teftament. And therefore our lorde the beſte interpretour and expoſitour of the lawe, aunſwereth to the yong man in this wyſe: If thou wylt entre vnto lyfe: obſerue thou and kepe the commaundementes, ſhewynge that the .x. commaundements of the lawe are the begynnynge and fyrſte entrynge in vnto godlydes, but not perfyte religion and holynes. But for as much as thou in this communication playeſt the parte of one that is ignoraunt and an infant: it is ryght and reaſon that thou be content in the meane ſeaſon with theſe rudimentes and fyrſt inſtructions.

There reſteth nowe behynde pray-

The pater  
noſter.

Math. viii.

Math. xvi.

er, whereof the beſt forme and maner is that, which our lorde hymſelfe hath preſcribed and taught to vs. And lykewyſe as Peter whan he dyd profeſſe Chriſte to be the ſonne of the lyuynge god, ſpake in the name of all the apoſtles: euen ſo he that doth ſaye the crede, doth pronounce and ſpeake it in the voyce of the whole church, For it is one and the ſame faythe or beleue of all chriſten men. Lykewyſe who ſo euer maketh his prayer accordynge to the fourme and maner taught of our lorde: he dothe praye

praye in the voyce of the whole church. This thyng is very well shewed and betokened by those pronounes, Nobis, nos & nostra, i. e.

\* *us*, we, and owers. And prayer is \* *us*, vnfrutefull and in vayne: if fayth and Prayer with-  
charite be not present. Faythe gyueth out farhye  
boldenesse and truste. Charite gyueth and charite:  
heate and feruoure, for who so euer is vayne and  
douteth or distrusteth: doth not be- unfrutefull.  
leue hym that sayde, what so euer Fayth.  
thyng you shall aske of my father in Charite.  
my name: he wyll gyue it you. And

who so euer is without charite: that man prayeth fayntly, and he prayeth more for hymselfe than for other men. But as there is but one spirite of al the sonnes of god so do they all praye with one voyce for eche one particular person, and eche particular person prayeth for all the whole multitude, calling vpon theyr heuenly father, to whome they are by Christe newe borne agayne, that his name might be glorified and honoured thorough out the whole world, that all men myght rejoyce and boste of theyr commune father, and no man of hymselfe, that the tyrannye of synne beyng expelled: his spirite myght raygne in the myndes of all men, that lyke- wyse as in that heuenly cytye there

is



## The expofycyon of

is no rebellion agaynſte god: euen ſo in this cite or communaltye labourynge and enforcyng it ſelfe vnto the ſimilitude and lykenefſe of it, and beyng ordayned and ap-  
poynted to the inheritaunce of it, all operations and workes may be diſpoſed and ordred accordynge to the wyll and pleaſure of that moſte hyghe and ſoueraigne father and ruler, in which particle and perceyll is ſhewed both the rewarde and alſo an example, for who ſo euer doth in earthe repreſſe and ſubdue his owne wyll, and dothe obey the wyll of god, goeth ſtraight way to the heavenly lyfe, where is no ſtryfe or batayle at all, nor any rebellion. And the chyl dren done in the meane ſeaſon here in this lyfe (which is a continual warrefare) deſyre none other wages or vittayl than that theyr capitayne wyll gyue vnto them the meate and nouryſhement or fode both of the mynde and of the body, that they may be ſtronger and able to do theyr offyces and duetyes ſtoutly and manfully. They do not deſyre honoures, not ryches, not pleaſures of this world, not treaſures, they do onely deſyre thynges neceſſarie to the lyfe of the body, and  
to

to the helth and fauegarde of the  
foule, for these thynges are compre-  
hended vnder the name of dayly  
brede. And to the ende that there  
myght be full and perfyte concorde  
bothe between the father and sonnes,  
and also between the brethren selues  
one with another of them, they do  
pray and desyre, that he wyll for-  
gyue the humayn trespasses, with-  
out which men do not lyue in this  
worlde, whiche thyng they are not  
wylling to obtayne except theyr  
selues, by forgyuenge eche other  
the offences and trespasses committed  
amonge them, shall haue prouoked  
the mercy and gentylnes of theyr  
fathier towardses themselues, for it is  
agaynst all ryght and reason to de-  
syre that god beyng offended and  
displeased shold forgyue man, if one  
man beyng muche lesse and more  
fleyghtly offended, wyll not forgyue  
another man. Finally and laste of  
all, whyles they do confidre and re-  
membre howe benigne a lord they  
haue and howe louyng a father,  
whiche hath gyuen his owne onely  
begotten sonne vnto the death to  
rhende that he myght raunsome and  
delyuer them from the tyranny of the  
deuyll, they do pray that they may

The \* v.  
\* vi.

The \* v.  
and † vii.  
\* vii. † viii.

Z

not

## The expofycyon of

not by his fuffrance be brought a-  
gayne into the power of that wycked  
fende, and fo be drawne into rempta-  
tion, that they fhoulde deferue to be  
difherited of theyr good father. **Dis.**

Why in the  
pater noster,  
there is not  
defyred  
euerlaftyng  
lyfe.

Why do they not defyre euerlaftyng  
lyfe? **MA S.** Because it belongyth to  
good fouldyers, onely to do the offy-  
ces and bufynesses, which theyr capi-  
tayne hath commaunded and ap-  
poynted them; takynge no thought  
or care for theyr rewarde, and it is  
the propertie of good chyl dren to la-  
boure and endeauoure theyr felues  
hereunto onely, that they maye haue  
theyr father well contented and fa-  
uourable and louyng to them: ta-  
kyng no maner care for theyr inhe-  
ritaunce, namely feyng whan that  
they haue fuche maner a father, than  
whome there is none more rych, none  
more good and liberall, none more  
true of promiffe. Of the Pater no-  
fter I wyll make no longer processe at  
this tyme. There are commentaries  
and expofitions vpon it made by  
ryght holy and well learned men redy  
and ethe to come by, and fpecially of  
fayncte Cyprian. If thou wyll take  
the labours to rede the paraphrafe  
which I made vpon it manye yerres  
ago: thou fhalt together both praye,  
and

That para-  
phrafe vpon  
the pater  
noster is  
translated  
into eng-  
lyshe by  
one of M.  
Mor's  
doughters.

the Lords Prayer.

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and also in praynge learne the fourme  
and maner of prayeng, eche least  
wyse this profyte thou shalt attayne  
and gette thereby (except I be be-  
gyled) that thou mayste come some-  
what the more instructe and prepayr-  
ed vnto the readyng of those com-  
mentaries and bokes, whiche I spake  
of before.

Thus endeth the dialoge, called  
the instruction of the christen faythe,  
made by the moste famous Clarke  
M. Erasmus of Roterdame.

Imprinted at London in Flete-  
strete: by me Robert Redman,  
dwellynge at the sygne of  
the George, next to Saynt  
Dunstones church.

CUM PRIVILEGIO  
REGALI.



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CUM PRIVILEGIO  
REGALI

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